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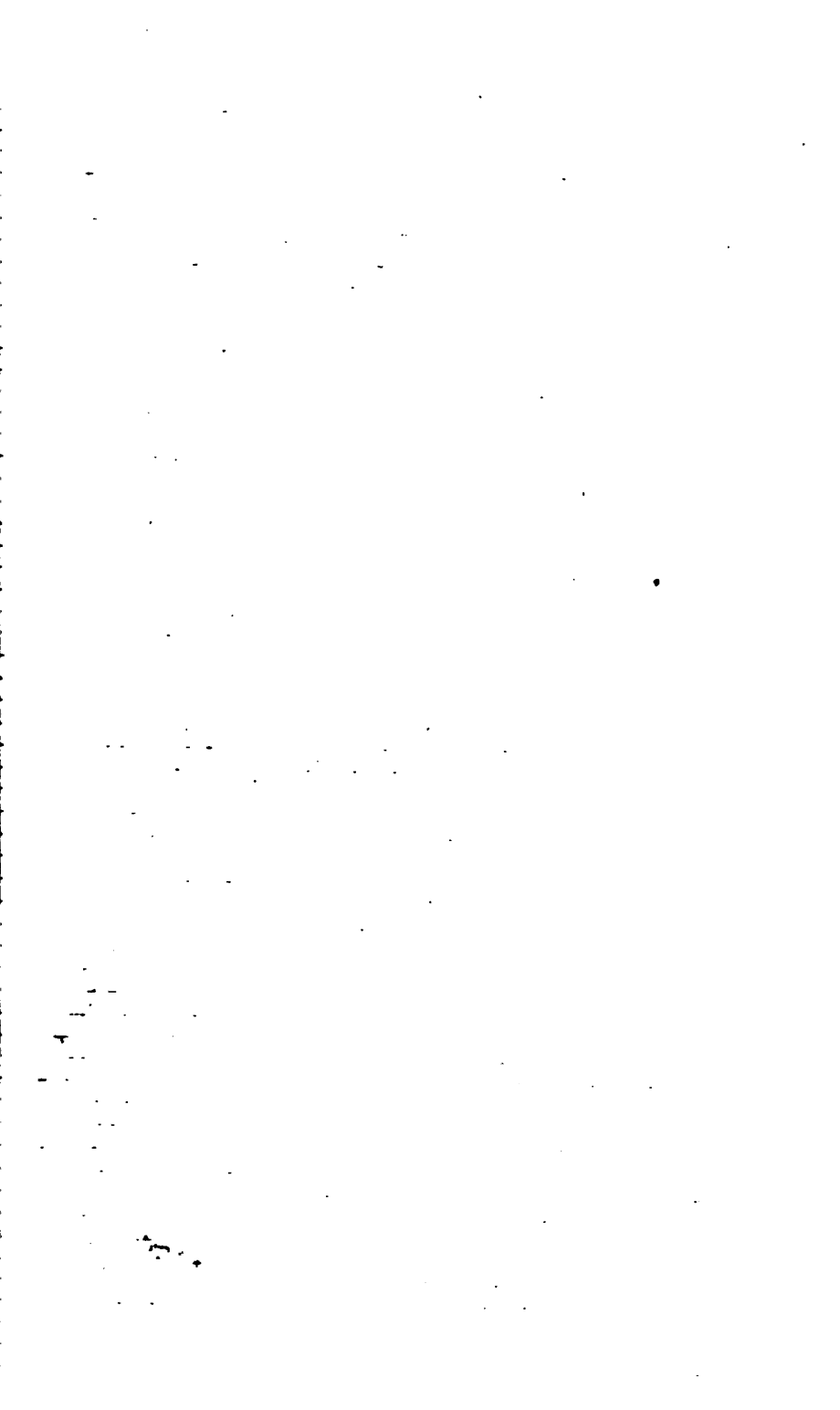
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255. 500. 7. Yes.

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Obadiah Rich,
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A
LETTER
TO
THE RIGHT REVEREND
JOHN, LORD BISHOP OF BRISTOL,
gc. gc. gc.

BY PHILOGRANTUS.

Professor Mo.

2s. 6d.

A
LETTER
TO
THE RIGHT REVEREND
JOHN, LORD BISHOP OF BRISTOL,
RESPECTING
AN ADDITIONAL EXAMINATION
OF STUDENTS
IN THE
UNIVERSITY OF CAMBRIDGE,
AND THE DIFFERENT PLANS
PROPOSED FOR THAT PURPOSE.

BY

PHILOGRANTUS, *pseudon for*

Mr. James Henry

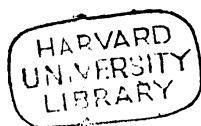
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TO
THE RIGHT REVEREND
JOHN, LORD BISHOP OF BRISTOL,
MASTER OF CHRIST COLLEGE
AND
REGIUS PROFESSOR OF DIVINITY.

MY LORD,

HAVING determined to submit to the Members of our University my thoughts upon the propriety of an additional Examination of Candidates for their first degree, as well as upon the different plans which have been suggested for that purpose, I venture to address myself particularly to your Lordship. My apology for taking this liberty must be, the weight and consequence justly attached to your name, arising not only from the high and important situations which you hold, so much to the satisfaction of the public, both in the Church and in the University, but from the judgment, the candour, and the sound sense by which your sentiments and conduct are invariably distinguished. When treating therefore of those studies, in which you have been yourself pre-eminently successful, I am desirous to give my pamphlet some

chance of attracting notice, by inscribing it to the personage, whose example ought, of all others, to be proposed as the object of imitation.

The subject, upon which I intend to suggest some considerations, is one of no recent origin : it has been a very prevalent opinion for half a century, or more, that our University would do well to require from its students a proficiency in some other descriptions of knowledge, besides those at present exacted, as indispensable passports to a degree. It is, however, to the different schemes for the improvement of our system, which have been agitated among us during the last four or five years, that I wish to call attention ; with the hope of being able, by fairly and fully stating the merits of each proposed course of proceeding, to reconcile in some degree the present discordance of sentiment. The strong conviction of my own mind, relative to the method which ought to be pursued, a conviction arising from long and intimate acquaintance with academical education, encourages me to think that a fair consideration of the matter in all its bearings will lead others to the same conclusion. Besides, the candid and dispassionate manner in which all discussions upon this topic have of late been conducted, forming a contrast to the heats which, we are told, were formerly excited by the proposal of new regulations, while it is creditable to the present state of feeling in our body, holds

out the prospect of a result favourable to the true interest of these establishments.

You will probably recollect, that in consequence of a very strong and prevalent wish, that our young men should henceforth be examined, previously to their degrees, in theological and classical knowledge, as well as in mathematics, metaphysics, and ethics, there was appointed about three years ago a *Syndicate*, of which your Lordship was a member, to deliberate upon this topic, and to propose to the University such a plan as appeared most conducive to the object in view. The committee selected for this purpose were persons, in whom the senate was as well disposed to confide upon such a question, as in any in its body: long and repeated were the discussions, and great was the anxiety shown to arrange a scheme, which might answer the intended purpose, and obviate as much as possible certain objections urged from different quarters against the measure. Owing, however, to the great diversity of opinion upon some particulars, and an anxious wish to satisfy every scruple entertained in our community, the proposal resulting from their deliberations fell far short of the general expectation, and did not, indeed, reach the views of the Syndics themselves. Such as it was, it never received either the approbation or condemnation of the senate; being stopped by a negative voice in the *Caput*. Several other

schemes, differing materially from one another, have been subsequently brought forward by individuals; but have all hitherto proved abortive. Upon one only have the suffrages of the members of the senate been taken; I mean the plan for examining the students in classics and the elements of theology, and for apportioning honours upon a scale similar to that already established in mathematics: this scheme was proposed in a *Grace* last year, by the Master of Trinity College, then Vice-Chancellor; and, although it met with considerable support, was rejected by a majority of voices in the Non-Regent House. The failure of a proposal, brought forward after frequent consultations with the other leading members of our body, recommended by the high station of the proposer, and still more by his character for ability, discretion, and public spirit, has led many friends of the measure to despair altogether of its success. It is this disposition to abandon the cause, coupled with another circumstance hereafter to be mentioned, which has induced me to send these considerations to the press. My only title to offer to the world my opinions upon such a question, consists in my intimate acquaintance with the studies and the feelings of the young men, during many years spent in the University, in the constant occupation of a tutor and an examiner. Or, if I possess any other claim to be heard, it is the devoted attachment which I bear to our aca-

demical institutions, and my unceasing solicitude for their prosperity.

It is not my intention to enter into the details of the different plans which have been recommended for attaining the desirable objects in view. Such an investigation of minute particulars would be invidious towards the gentlemen who have exerted themselves to promote our common object, the welfare and honour of the University: and it would, at the same time, be unavailing; since there will, I think, be no great difficulty in obtaining acquiescence in the *details*, when once persons are brought to agree upon the *principles* of the measure to be adopted. The differences of opinion existing among us on this subject may be reduced to three heads: I speak of,

1. Those who wish for an additional examination of the students, to be followed by Honours, upon a scale of merit, with all its distinctions and gradations.
2. Those who contend for such an examination merely as a *sine qua non*; excluding all honour and distinction of the meritorious.
3. Those who wish that no change whatever should be hazarded.

The third class is, as far as I can judge, the least numerous of the three. Yet from the opposition of opinion between the other two, it has hitherto been successful, and threatens to prevent the

meditated improvement altogether. I am convinced that all parties are actuated by the same wish to see our academical system as prosperous and as perfect as possible, though all may not have had equal opportunities of viewing the subject in its different bearings. Several persons, with whom I have conversed, at different times, upon these questions, have experienced a considerable change of opinion, and have gradually become converts to the scheme of distributing classical honours, upon the liberal and unrestricted plan already practised in mathematics: and I am inclined to hope, that a calm deliberation on the real merits of the case, may produce the same effect in others. Avowing myself, therefore, to be a decided advocate for the first of the three plans, I shall proceed to examine the arguments which I have heard alleged by the two other parties, in favour of their own particular views.

First, then, those who disapprove of the projected additions altogether, contend that, under the present system, our University has arrived at unexampled eminence; that this method has stood the test of experience for several generations, and has been found peculiarly successful in calling forth the emulation and laudable exertions of the students. They admit that reading in the classics and the elementary parts of theology ought to be encouraged; but they wish to leave these in-

portant and essential branches of the young men's study to the lectures of their tutors, and to private examinations in their respective colleges: they express, besides, apprehensions of the consequences that may ensue, if we once tamper with a system which has made the University of Cambridge the admiration of the country and of Europe. Now I beg leave to subscribe to every thing that can fairly be said in praise of the present system. I not only do not wish it to be impaired or tampered with, but I agree that it is inexpedient even to add to it, without some strong and evident necessity. Upon this ground, therefore, let us discuss the question, and consider whether, by confining ourselves to the present plan, we *do* produce all the good which it is in our power to effect, and which it is reasonable for the public to expect from an University education. Here we must be careful to separate two very distinct points for our consideration; I mean the case of the young man who aspires to honours, and that of him whose views are bounded by the mere acquisition of a degree. In students of the first description, there is no doubt that extraordinary emulation is produced, and a corresponding proficiency secured: the views of the several colleges are in accordance with those of the University, and thus the emoluments of the place are bestowed on those who have deserved its honours. But the fact is; that of the great

numbers who resort hither for their education, the majority always find themselves unequal to strive, with any probability of success, for honorary distinctions. The question therefore is, whether the moderate extent of mathematical and moral knowledge, indispensably required for a degree, be a reasonable and sufficient claim to such a title ; or rather, whether the University is justifiable in giving this mark of its approbation, which generally serves as a passport into the liberal professions, to persons, the total of whose academical pursuits has not gone beyond this contemptible *minimum* of knowledge.

I beg to be considered as not speaking with disrespect of the subjects themselves, which are now made the indispensable requisites for a Bachelor's degree. The six books of Euclid, Arithmetic, the elements of Algebra, and a moderate acquaintance with moral and metaphysical philosophy, are useful and valuable branches of knowledge, and such as an University ought to encourage ; although with respect to the Algebra, I cannot see the propriety of exacting this, as a *sine qua non*, from persons who are not expected to carry their mathematical studies any further. But it is obvious, that this quantity of knowledge is far too small to furnish any thing like a reasonable occupation for ten terms, passed by the student in his University education. Except in very few cases, the whole

may be acquired in less than a year; thus leaving two years and a half to be employed in a way of which the University exacts no account—which valuable period of time is too frequently squandered in idleness, or in unprofitable pursuits.

The inadequacy of this *minimum* of learning, for the objects of University education, is not denied: but they who resist any addition to our present system, contend, that other necessary branches of knowledge ought to be left, as they now are, to the lectures of the tutors, and the systems pursued in the respective Colleges. It is upon this point then, that the whole argument of those, who object to an additional examination, is made to rest; and to this, before we proceed further, it is necessary to reply. I doubt whether, at any period, the tutors of the University were more able or more sedulous, in the execution of their duties, than at present. In particular, for the advancement of their pupil's progress in study, they evince a zeal and solicitude which every one at all conversant with our University must remark. But they who urge that we ought to look to the instructions of the tutors, as the means of supplying every deficiency of our public system, really expect these gentlemen to accomplish impossibilities. From them the undergraduate receives advice and direction in his studies, assistance in his difficulties, and encouragement to exertion and perseverance;

from their lectures, he derives information relative to the subjects which he is studying, and is daily called upon to exhibit some results of his industry. But when a young man chooses to follow the seductions of pleasure or of indolence, rather than the exhortations of his instructor, what can the mere lectures effect? Regular attendance on these occasions may, it is true, be enforced: but what is the advantage, generally speaking, of sitting for an hour to hear a lecture upon a subject, which has not employed a single minute of previous attention? It is principally to the studious part of his pupils, that the duty of a tutor requires him to adapt his lectures: and though he takes all occasions in his power to give encouragement and assistance to those who have neglected their previous opportunities, yet it cannot be expected that the deserving and industrious should be kept back in their progress, in order to accommodate their indolent or incapable contemporaries.

The examinations which take place in the two great Colleges of Trinity and St. John's, are, it is true, powerful aids to the systems of tuition in those establishments: and a similar plan has lately been adopted by some of the smaller societies. These College examinations, at which the young men undergo a strict inquiry into their proficiency in all the different branches of their reading, whether classical, moral, or mathematical, are found

eminently serviceable to the cause of education. The periodical recurrence of these trials, and the certainty of the honours which await the meritorious, supply a powerful motive and incentive to their daily studies : while the practice of arranging the young men of the same year in classes, and thus distributing credit upon a graduated scale, in proportion to their deserts, calls into exertion every degree of talent, from the highest to the most moderate capacity. The publicity given to these arrangements makes it impossible for any one to neglect the prescribed studies of his college, without incurring discredit and mortification, and at the same time discovering to his friends how much his time has been misemployed. Nevertheless, experience proves, that some *do* encounter this inevitable disgrace of idleness and ignorance, and, having the consolation of companions in the same exposure, proceed in almost total neglect of useful and prescribed studies, with the exception only of that *modicum*, absolutely requisite for a degree. Nor do I see how it is possible for this defect to be entirely remedied by any exertions in private colleges, so long as the University continues to grant upon such easy terms that title, which gives to its holders access to any of the liberal professions. The mention of this topic brings us to the most important, and at the same time the most painful part of the whole question, I mean, the im-

perfect state of preparation too frequently exhibited by our candidates for holy orders. It has been remarked, I understand, by some of your Lordship's Right Reverend brethren, that at their examinations, the majority of Cambridge candidates appear worse prepared than the majority of those from Oxford. Of the general truth of this fact, so mortifying to all our best feelings, I fear there can be no doubt: it has been my lot to hear the same thing asserted by several Bishops' chaplains, and those too, persons whose academical predilections might lead them rather to disguise than exaggerate any thing discreditable to Cambridge :

—————*pudet hæc opprobria nobis*
Et dici potuisse, et non potuisse refelli.

While we are ready strenuously to uphold the true and substantial glories of our University, and to repel unmerited and envious reflections, we must not shut our eyes to a real defect in our system, and one which it is completely in our own power to remedy. Nobody can pretend to doubt the real cause of the mortifying distinction which has been mentioned. At Oxford there *does* exist an examination in the elements of Theology, at which every student must display a competent acquaintance with that essential branch of knowledge, or be precluded from all chance of obtaining his degree. In this one particular, our sister University has an undoubted advantage: she has the merit of

making her system of education more directly conducive to the greatest of all objects, an acquaintance with Christian learning. And so long as we neglect such measures as may make this knowledge universal among our students, it will be in vain for us to boast of our unrivalled character both for science and for literature. No reputation of such a description, however well merited, will serve as an apology for the want of 'that one good thing,' which, as it is the ultimate object of all human pursuits, ought surely to be considered with its due importance in the direction given to them at their outset.

We now come to a numerous class of persons, who, influenced, no doubt, by such considerations as have just been mentioned, admit the propriety of instituting an examination in Theology and the Classics; but at the same time object to giving any honours or distinctions at this trial, which may excite emulation among the industrious class of students. They entirely concur with us in insisting, that no one should be allowed to graduate, without displaying to the University some acquaintance with those important studies: but here they stop; and are unwilling to extend this inquiry beyond a *sine qua non*. Such a method would undoubtedly be effectual in removing part of that disgraceful deficiency to which an allusion has just been made: but it would fall far short of the benefits to be ensured

by a more open and extended plan, and would disappoint the just expectations of the public:

First, we hear a great deal said about the danger of *innovation* in established systems which, like that of Cambridge, have received the sanction of time and experience. Now I beg permission to observe, that the very proposal just noticed does contain *innovation* of an essential and radical nature; and one whose introduction all admirers of our present system ought peculiarly to deprecate: this is, the principle of banishing, from an inquiry into the proficiency of young men, all rewards to the deserving. The uniform and unvaried practice of this University, from the very formation of our statutes down to the present day, has been that of adjudging honourable distinction to merit. To this leading and peculiar part of its character, we may fairly trace all the utility and all the reputation of our system; it is the main and vivifying principle whence the animation and spirit pervading the body may be said to spring: and against every violation of it, the friends of Cambridge education are called upon to protest. Besides this fundamental objection, there are certain inevitable consequences of this novel proposal, which I am persuaded that its advocates have not sufficiently contemplated. The exclusion of all honour or distinction, the mixing together the ablest and most meritorious students, in the same result with

those of the lowest qualification that can be suffered to proceed to a degree, would have the effect of robbing the examination of all the respect and importance usually attached by young men to their University exercises; a feeling which it is highly expedient to maintain. The *minimum* of knowledge, that can be admitted as sufficient, will soon be discovered; and as no credit can be obtained by going beyond this narrow limit, (which, by the by, must be far short of what the better part of them have exhibited at their college lectures and examinations,) the whole of the new arrangement will shortly fall into contempt. Indeed, as every inquiry into merit, beyond a moderate *quantum*, will be superfluous, it can hardly be expected that the examiners will give themselves trouble respecting the attainments of good scholars; their main attention must be devoted to the dull and the indolent. Such a plan will, it is true, guard against any cases of gross ignorance, and will secure a moderate attention in every one to certain important subjects, the neglect of which at present does not exclude him from becoming a graduate; but for any thing further its advocates cannot look; and it promises no one advantage that will not be more effectually obtained by the adoption of a scheme of merit; the nature and tendency of which we shall next proceed to examine.

The plan which was last year proposed to the

Senate, enacts a full and ample examination in classical subjects, to be followed by an arrangement of honours in three divisions, exactly similar to those of *Wranglers*, *Senior Optimes*, and *Junior Optimes*. By providing that no person shall have a place among the classical honours, who has not already obtained one in the mathematical tripos, it secures the University against a neglect of philosophical pursuits : and by combining an examination in the Greek Testament, in the history, antiquities, and allusions of the Scriptures, and in the evidences of our Religion, and by making a competent acquaintance with these subjects the indispensable requisite for a degree, it ensures that attention to them which ought to be encouraged by a seminary for Christian education. That the establishment of this scheme will prodigiously increase the amount of study and of intellectual acquirement, can hardly be doubted by any person acquainted with the temper of our academical youth, or, I may say, with the principles of human nature itself. By holding out the certainty of appropriate reward to every description of exertion, in an almost exact proportion to the merit displayed, we shall henceforth supply an unceasing motive to the industry of *all* our students, whatever be the diversity of their tastes and their capacities ; and shall take away those excuses for the neglect of college studies, which too many are

in the habit of alleging to their friends and to themselves. The importance of the matter now alluded to, though it will be recognized by your Lordship, and by those who have ever been engaged in university tuition, may not perhaps strike all readers in the same light : it will therefore not be amiss to explain more particularly the nature of a difficulty which frequently occurs, to disappoint the sanguine hopes entertained of the success of a youth in his academical career.

Many of our students bring with them to Cambridge a very considerable stock of classical knowledge, as well as much fondness for ancient literature : but they soon discover that there are among their numerous contemporaries two or three or more, possessing so decided an advantage in this department, that they cannot reasonably hope to overtake them. Fancying therefore that all avenue to classical honours is closed against them, they feel their ardour damped, and are continually found turning aside from the path of academical study to various trifling pursuits, which are too apt to mislead the taste, and enervate the mind of youth. This is particularly the case with students whose circumstances in life place them above the necessity of obtaining provision by their own exertions : with this description of young men, the authority of their tutor may prevail in procuring attention to mathematical studies during their first

year ; but after that period, they too frequently discard these pursuits as irksome, merely because they demand steady application ; or allege some fancied aversion to such reading, as the excuse for a neglect of the university course. Knowing that they have already obtained a sufficient portion of this knowledge to ensure a degree, and having no other channel of academical distinction open to their ambition, they suffer the greater part of their remaining time to be mispent in useless occupations, or else wasted in idleness, with its usual accompaniments, extravagance and dissipation. There is another description of students upon whom the same cause operates, less disastrously indeed, but still in a manner greatly to be deprecated : I mean the industrious and aspiring scholars, who feel themselves compelled almost to desert those classical pursuits to which their genius and taste are best adapted, and to devote their time exclusively to mathematics, a study less congenial, in which their progress is painful and unsatisfactory. This case likewise may require some explanation. I suppose a young man actuated by laudable ambition, with a determination to realize as far as possible the hopes of his parents and friends, or to acquire those emoluments which are the result of academical distinction ; for here it may be remarked, that in the greater part of our Colleges, the fellowships are avowedly held out as rewards to those who

have reached the higher class of university honours. Finding, therefore, that there are among his contemporaries some, whose scholarship he cannot hope with his utmost exertions to surpass, he betakes himself to the only open field, that of mathematics; while it frequently happens that the nature of his talents tends strongly in a different direction. Here he perseveres, *invita Minerva*, in laborious efforts to ascend the higher eminences of science; and has finally the mortification to see persons, with scholarship and with industry inferior to his own, invested with greater honours, and preferred in their society to himself. This is neither an imaginary nor an overstated case: it is one which tutors will acknowledge as of frequent and painful occurrence; and to which, under the present system, we are unavoidably exposed.

I trust that these remarks will not be construed into a disapprobation of the existing practice of exacting from every student a certain quantity of philosophical knowledge; and that I shall not be suspected of a wish to countenance the childish and unworthy apology for a neglect of such pursuits, that the person "feels no taste for them," "that they are dry and uninteresting," &c. In ascending an eminence, a little perseverance is requisite before we can reach the attractive and interesting parts of the prospect: in the mean time the exercise is beneficial to the health and the animal

spirits. In the acquisition of almost every science, a similar degree of labour is demanded, before the promised point of gratification can be attained: but to the mathematics this comparison may be applied most appropriately; since not only is the ascent steep and arduous, but the exertion which it demands is peculiarly invigorating to the mental faculties; and the student, long before he has reached the agreeable part of the science, feels its beneficial effects in his strengthened powers of reasoning, of attention, and of memory. In fact, they who complain most of its irksomeness, are the very persons for whom such a mental discipline is most required: their aversion to close and abstract reasoning being a defect, which it is the special business of education to counteract. The only just matter of complaint is, that while we recommend and encourage different species of study, we afford an open and liberal scale of rewards only to one: and by this means, the greater part of our students must either be distinguished as mathematicians or as nothing. That the other studies are important and essential to a system of university education, we are all agreed: and it cannot be denied that there are in the nature of young men's minds and capacities very considerable differences, which make a particular pursuit less eligible for one than for another. Were students more generally encouraged to dedicate their principal attention to

those subjects in which each is most calculated to excel, it is hardly possible to doubt that a two-fold result would ensue: a much greater number of students would employ their time in the ardent pursuit of knowledge; and their respective acquirements would become more beneficial to themselves, to their professions, and to their country.

Against the adoption of a plan, promising such great and manifold advantages, I hear only one specific objection urged; which is, that it will interfere too much with the system already established, or, to use a colloquial term, that it will hurt the study of mathematics. It is indeed sometimes alleged by those who disapprove of the proposal, that the University already possesses rewards for classical merit in the Chancellor's Medals, the University Scholarships, and the various prizes for Greek and Latin composition; and it is added, that both the Classics and the Greek Testament are subjects of lectures in all the Colleges, and in some, of examination. The last fact can never be made an argument *against* a scheme which tends to promote the very same object; it shall however be considered by and by: we must at present advert to the only apprehension entertained respecting the proposed scheme of classical honours, which in point of fact operates to prevent its adoption.

It is, I hope, unnecessary to repeat my sincere and zealous wish to see the study of Natural Philosophy retain its rank in Cambridge unimpaired. Not one of its members feels more delight than myself, in contemplating the character which it has so fairly earned from the successful cultivation of this noble branch of science. But even here I deprecate any thing like an *exclusive* devotion to one pursuit during the important years, wherein the taste and principles of a man are to be formed, and a just direction given to his mind. Were we to neglect other matters essential to a well educated person, we should incur the charge of mistaking the means for the end. But I feel convinced that juster views pervade this place; that our members wish to encourage every liberal and useful study, which can exercise the genius, cultivate the mind, and confirm sound principles. A little consideration will show, that all these objects may be effected by the proposed method, without in the least "hurting mathematical studies."

In the first place, let us admit that some persons may be induced by this additional system to read somewhat less of mathematics, while they devote the time, which would otherwise have been so employed, upon other academical studies more suited to their genius and taste. In what respect is the pursuit of science prejudiced thereby? What injury arises to the individuals themselves?

What loss results to their college, or to the professions for which they are designed? I declare myself utterly unable to imagine the least; while it is morally certain, that those very persons will become better informed than they now are, in the most important of all human studies; and it is equally clear, that many other students will, by the same institution, be impelled to efforts in literature and science, who, at present, neglect both the one and the other; and the dominion of idleness and dissipation will be proportionably contracted. But to return to the main ground of alarm, that the study of mathematics will be injured—The proposed plan makes it an indispensable condition, that the student who aspires to a place in the Classical Tripos, must have previously obtained some mathematical honour; and by this provision, it is certain that this species of reading will be *promoted*; and that, too, in a way peculiarly desirable: inasmuch as many persons of talent will be under the necessity of carrying away with them from Cambridge a pretty fair knowledge of the more useful parts of mechanics, optics, hydrostatics, and astronomy, as well as the elements of the Newtonian Philosophy; too many of whom, under our present system, would probably limit their scientific acquirements to the solution of an affected quadratic, or, at most, to the extraction of a binomial surd. This result is not, and can-

not be disputed : and it may be added, that the order of Junior Optimes, which is at present rather shunned than courted, will rise in respectability, when it becomes a passport to the highest classical distinctions. Every one must perceive how important it is that *all* our honours should be deemed respectable objects of ambition.

But if I am not greatly mistaken, the real apprehensions of those who dread injury to mathematical studies, apply only to the high Wranglers, to those who pursue their researches, with so much energy and success, into the *arcana* of science, and who learn to what extent Analysis may be applied to the advancement of Philosophy. Let this fear once be removed, and the point is carried. That the proposed plan will have an effect at all prejudicial to such students, is a position which I strenuously resist. The argument, indeed, were it valid, would tend to prove that the two classical medals are injurious ; since of the persons who have obtained these honours, how large a proportion may be found among our highest Wranglers. That great attainments in the classical and philosophical departments may be, and frequently are united, no one is ignorant : and I appeal to your Lordship, as well as to other persons who have excelled at the same time in both these studies, whether the perusal of the finest writers, during a part of each day, be not a relief to the mind and

spirits, which prevents the fatigue resulting from uninterrupted exercise in the severer discipline of science. The young man, whose ambition and energies are wholly directed to the acquirement of academical honours, (and to no others is this part of the subject applicable,) will feel himself constantly refreshed and invigorated by this change of pursuit; the alternation of studies is as wholesome to his mind, as that of solid and of light food is to his bodily constitution.

Further to allay the apprehensions of a defalcation in mathematical reading, I beg leave to suggest that, under the joint system, some young men will carry that branch of study much farther than at present. Many will, by taste and previous scholarship, naturally be drawn for the most part to classical pursuits; they, on the other hand, who owing to smaller advantages of school education, or from other causes, find themselves, on their arrival in the University, less able to cope in this field, will continue, as now, to seek distinction in the more exact sciences; the only alteration will be of this kind—the mathematician, seeing formidable competitors in his own college among the aspirants to classical honours, will find greater efforts and a higher quantity of information requisite, to give him a prospect of obtaining a Fellowship. Thus one class of students will devote their principal attention to philosophy, and another to scholarship;

while neither the mathematician is at liberty to neglect the classics, nor the scholar to neglect the mathematics: but it is upon his own favourite pursuit that each will mainly rely for success. By this means, three distinct and important advantages will be obtained: 1. A greater proportion of persons will industriously pursue academical studies; 2. this industry will take a direction more conducive to their several improvement: 3. and the society of each college will have a better choice of proficient, both in science and literature.

It must not be replied to this representation, that it is only a sanguine speculation, not built upon experience. The experiment, as far as the more studious class is concerned, *has* already been tried. It is well known that in one of our large colleges the fellowships are disposed of, not in correspondence with the honours acquired in the University contests, but with reference to the collective merits of the candidates, estimated by a joint examination of their mathematical, metaphysical, *and classical* attainments. To this system of encouragement, we are, I suppose, to attribute the fact, that the students of that college have, at least during the last twelve years, borne away more than two thirds of the classical honours proposed to the whole University. Certainly, such remarkable and continued success in literature, must be assigned not to accident, but to some

great operating cause; since the students of that college do not amount to one fourth of the whole number in Cambridge. But is it observed that, in consequence of this successful devotion to classical pursuits, there have been wanting high mathematicians in that college? On the contrary, we find that, during this very period, about half our mathematical prizes have been adjudged to students of that same society.* Here, then, we have a practical instance of the results of that fair competition among the followers of both branches of knowledge, which I have endeavoured to describe. And similar effects must follow throughout the University, as soon as the proposed scheme is adopted; with this distinction however—the motive for additional industry will then become general, and instead of being confined to those of superior pretensions from talent, it will operate upon all gradations of ability.

In adopting the plan proposed last year to the Senate, there will be found one leading advantage, which your Lordship, and all persons well acquainted with our University, know how to appreciate—a conformity, both in spirit and in detail,

* Upon consulting the Cambridge Calendar, I find that six of the twelve Senior Wranglers, and eleven of the twenty-four Smith's Prizemen have belonged to the same society. Its advantage in classical honours during this period appears, by the same authority, to be in a still higher ratio than I have mentioned.

with the regulations already established and practised. No new machinery, no untried principles, no deviation from approved customs is introduced. The arrangement of honours is one to which our members of all ages are both familiarized and attached: the mode to be adopted in the examination is similar to that which is found so eminently successful in the examinations for Chancellor's medals, and for University scholarships. And I must repeat, that we shall be wanting to ourselves, and to the duty we owe our founders, as well as to the just expectations of the community, if we neglect to avail ourselves of those means, which we possess, for exciting our young men to emulation, in all laudable and all useful pursuits. No person can enter our Senate House during the days of annual examination for degrees, without feeling deeply impressed with the spectacle of so much zeal as is there exhibited; nor is this seen merely among those who take the lead in the race, but throughout the whole assemblage of perhaps two hundred candidates. Upon the last day in particular, when the decision is approaching which is finally to ascertain their academical fortunes, we may see as much eagerness in contesting a single place, perhaps forty or fifty from the top, as if the competition lay for the rank of first or second Wrangler: so important in the eyes of the youth is our academical system, and so anxious are

they to exhibit themselves in it to the greatest possible advantage.

There is another recommendation, and in my opinion a very important one, to be urged in behalf of this addition to our system—*it is desired by the young men themselves*. The scholar ardently longs for a proper field to distinguish himself, and to satisfy the sanguine expectation of his friends; the mathematician does not deny the fairness and the equity of the regulation. I had opportunities of remarking with what delight they, last year, hailed the appearance of the liberal proposals of the Master of Trinity, as well as the disappointment felt at their rejection. In a place of discipline, it is not often consistent with the duty of the superiors to comply with the desires of the governed; but where the public feeling happens, as in the present instance, to take a direction favourable to study and good order, it would be weak policy not to avail ourselves of the circumstance.

By some persons who read these remarks, a question of this kind may probably be asked—If an institution be really so desirable, and at the same time so free from all sound objection, how can it have happened, that it has never yet been enacted—that the University has continued to deprive itself and the country of such great and obvious benefit? We reply, that it *has* been long and anxiously desired; and that ever since our mathematical system assumed its present form and

importance, many people have wished to see a proper balance preserved, by a similar encouragement of other essential pursuits. The difficulty of effecting great regulations in a body, constituted like ours, is too well known. Time, however, the greatest of innovators, has already produced a mighty alteration: I allude to the increased number of our students, which has been for some time past progressive, and within the last ten years, has been nearly doubled: nor are there any symptoms either in the state of the country, or in the feelings entertained towards the English Universities, of any material diminution. Had we not, therefore, a variety of other motives conspiring to recommend such an improvement in our plan of education, yet this single consideration might be sufficient. Supposing the system to have been adequate heretofore, for the maintenance of industry and good order among the young men, yet the same becomes inadequate when the number is increased two-fold. This single fact has prevailed with many persons, who were most averse to any change, and has convinced them that the proposed classical examination is required for the purpose of upholding discipline; which, in a place where fourteen or fifteen hundred young men are collected, can never be effectually preserved, except by engaging their time and their attention in liberal and useful pursuits. The enlargement of our

scheme of education is therefore as desirable, as the enlargement of our buildings for their reception. In touching upon the last point, I cannot help remarking, that although the judicious regulations enacted four years ago, for the lodging-houses in the town of Cambridge, in which about half our students reside, have materially palliated the evil, and produced as great an assimilation to the discipline of a college as the nature of the case admits, yet they can never compensate for the advantage of a society living like one family within the same walls: nor can any regulations remedy the increased expense of university education, necessarily produced by the present mode of lodging the young men. Upon this subject, however, we look forward to an improved state of things: the author of the Grace for Classical Examinations is known to have originated a plan at once spirited and judicious, for increasing the buildings of his own college: and there can be little doubt, but that a measure which has been long demanded by the circumstances of the University, will, after the example has been given, find imitation in some other societies: in this respect, as well as in many other particulars, the spirit of rivalry existing among our different colleges is sure to promote the general interests of the body. This step will prove more gratifying to the friends of an English system of education, than perhaps any other that could be

named; and it will entitle its author to the lasting gratitude, not only of the present, but of future generations.

Our annual examinations for Chancellor's medals and University scholarships have, I readily confess, a powerful influence in promoting the study of the classics. Such is the zeal and industry which they generate, that, as your Lordship, who has long been an examiner on these occasions, will testify, it is not unfrequent to find students of less than three years standing, who exhibit a familiarity with the greater part of the Greek and Latin writers of the purest ages; who, in their imitations of the poets in both languages, performed within three or four hours, show spirit, taste, and correctness, which would deserve praise, were they the productions of long time and study; and who add to these acquirements, a very extensive knowledge in history, antiquities, chronology, grammar, and philology, and sometimes answer satisfactorily to almost every description of questions upon these subjects, that can reasonably be put to a student. Both the benefit to the individuals and the credit resulting to the University are great; but then the benefit extends only to eight or ten persons at the utmost, belonging to each year, who are stimulated to exertion by the influence of these prizes. Of the effect which is certain to ensue from the proposed liberal and unlimited competition, we have already a strong

illustration at the contests for our University Scholarships : here the examiners occasionally mention with honour some able scholars, who come next to the successful candidate ; and it is well known, that many young men prepare themselves long and industriously for this trial, without cherishing any hopes of the prize itself, but aspiring only to that uncertain and unrecorded honour :

Tantus amor laudum, tantæ est victoria cura.

What would the effect be upon the generous ambition and ingenuous minds of the youths, were appropriate rewards offered to every gradation of real merit ! To confine classical distinctions to *two* persons of each year, is a restriction, the fairness or expediency of which I never yet heard any one maintain. Let us suppose, however, that there was some reason for this precise limit, at the institution of the medals in 1751 ; it would follow that the four-fold increase of our numbers since that period would make it requisite to extend the distinctions at present to *eight*. But the only equitable rule for limiting the number is the positive merit of the candidates ; which differs, as might be expected, very materially in different years. Under the existing system, we must expect to see cases of hardship and inequality in the dispensation of honour ; and such your Lordship will acknowledge actually to have occurred. Sometimes students of

great talents and great acquirements in every department of classical literature are dismissed by the University without any reward or distinction whatever, because they fall somewhat short of the two first among their contemporaries : yet it has happened that the persons thus left in the undistinguished crowd, have deserved to stand in the very highest class, both of scholarship and ability, and were every way calculated to confer lustre upon the place of their education. Your Lordship will perhaps recollect that, about four years ago, a proposal was made to the examiners for the medals to remedy this palpable defect, by publishing for the future an order of merit among those candidates, who should be unanimously adjudged deserving of University distinction, according to the manner now practised among the Wranglers : the proposal was well received at the time, nor was any doubt entertained of its receiving the sanction of our Chancellor, who always shows himself interested for the credit and prosperity of the establishment over which he presides : there is reason also to believe that the measure, if adopted, would have been generally acceptable to the University. However, similar consequences will ere long, I trust, be produced by the enactment of the general plan of which we have been speaking :

λόγος γὰρ ἔκ τ' ἀδοξούντων ἰὼν,
καὶ τῶν δοκούντων αὐτὸς, οὐ ταῦτ' ἐσθλόν.

The examination for the medals will then hold the same relation to the classical tripos, which that for Dr. Smith's two prizes now bears to the mathematical.

As I am not willing to disguise any fact which bears upon my subject, I frankly acknowledge that the proposed system will prove a greater benefit to the small colleges than to the large ones; since in the latter societies, owing to the great number of their students, the examinations do possess an importance, and produce an incentive which cannot be expected in the same degree, where the competition is more confined. But in a community like ours, it must always happen, that a public regulation will affect some of the societies more than others: and it would be a reflection upon the members of our two large colleges, to imagine, that they can be influenced by any such considerations to oppose an enactment, which promises so much benefit to the general cause of University education. It is a mistake, however, to suppose that *they* will not be gainers, and considerable gainers too, by a scheme, which will infallibly raise the tone and standard of industry and of literature throughout the whole body. Besides, as we have already mentioned, experience proves the insufficiency of the examinations even of the large colleges, useful and efficacious as they are, to guard against determined neglect of every

thing, except that pittance of knowledge barely sufficient for a degree. It is now proposed to require, at the end of the period of education, an account of the proficiency of each person in all the various studies which his college has already encouraged him to pursue: such a measure, therefore, will prove not an interference, but a powerful auxiliary to the systems pursued in each society. At present, an instructor often experiences material difficulty in prevailing upon his aspiring pupils to study works, even of the most valuable description, which are not expected to conduce, in some way or other, to success at a public examination: and when, in deference to advice and authority, the young man does read such books, it is with haste and impatience, as if under the impression that 'he is losing time.' This is a consequence inseparable from our method of competition; an evil, perhaps, it may be called—but one which can only be remedied by extending that competition to all essential branches of an under-graduate's study. It is an additional recommendation of the plan, that it does not interfere, *in point of time*, with any college system. While adverting to this subject, I may perhaps be excused for mentioning a topic which is now become a piece of academical history; I mean, the proposals of Mr. John Jebb, about fifty years ago, for an annual examination of every student in the University. We have heard

it currently said, that these proposals were rejected through the exertions and influence of Dr. Samuel Powell, the Master of St. John's, who had lately instituted similar examinations in his own college, and was unwilling that their beneficial effects, which were immediately felt, should be imparted to the rest of the University; choosing to maintain a sort of monopoly of science and learning at home. Happening to have lately examined the history and details of these proposals, as given by Mr. Jebb himself, I think it right to avow my opinion, that the resistance made to them by Dr. Powell and others, was not only justifiable, but laudable: since their practical result, had they succeeded, must have been, to take all direction of education out of the hands of the respective colleges, and to place it in those of persons nominated in an order following the cycle of proctors (and therefore almost excluding the consideration of their fitness,) who were to have prescribed the studies of each year. There were several parts of this large machinery, which, unless the University was very differently constituted in the year 1772, than it is at present, could hardly have been turned to any practical benefit. Several different schemes of reform were subsequently proposed by Mr. Jebb, without success; all tending to reduce the whole University into the state of one vast

and unwieldy college, but without making any effectual provision for its administration in this altered state. One of these plans, were it to be named at the present day, would meet with loud and unanimous reprobation ; I mean, a separation of the noblemen and fellow-commoners from the other students, subjecting them to a different species of ordeal. My motive for mentioning this piece of academical history, suggested by the course of my argument, is a wish to correct some erroneous notions which prevail respecting the conduct of Dr. Powell, a most able, learned, and public-spirited character ; who, from the impulse which he gave to academical study, deserves to be recorded as one of the greatest benefactors, not only of his own college, but the whole University.

There are certain incidental benefits to be expected from the institution of classical and theological examinations for degrees, which, though they may not have entered into the calculation of its advantages, strike me as too important to be passed over in silence. First, the office of Examiner, requiring both erudition and judgment, will procure much credit to those by whom it is ably discharged ; and will thereby have the double advantage of adding a motive to some of our ablest resident fellows for the prosecution of important studies, and of introducing their merits

to the more general knowledge of the world.* In the next place, a gradual improvement in the education of youth throughout the kingdom must ensue, not only from the advancement of classical knowledge in the University, whence so large a proportion of the instructors are taken, but from the existence of a better criterion than we now have for estimating the merits of schoolmasters and private tutors. The fashion, so prevalent during the last few years, of committing the whole, or part of a boy's education to gentlemen who take only four or five pupils, makes this, more than ever, a point of importance. At present, a parent has not often any means of appreciating the qualifications of persons to whose care he entrusts his son. It is no trifling recommendation of a measure, that it will procure more certain provision for the meritorious scholar, and will at the same time improve the general state of education.

Other arguments might be urged in favour of the proposed scheme; and in particular it might be shown to be more consistent with the original intent of our foundations, and the views of our statutes, than the preponderating encouragement now given to the pursuit of mathematics. But I

* The mode of their appointment, which is proposed to be vested in certain officers holding responsible situations in the University, is guarded against the opposite dangers arising from individual nomination, and rotatory succession.

am unwilling to press the subject to a fatiguing length, and I suspect that enough has already been suggested, to convince those who will candidly reflect upon the intrinsic recommendations of the measure. It is now proper to mention the circumstance which has induced me to lay before the public, at this particular moment, some considerations upon a subject, so deeply affecting the vital interests both of our academical and ecclesiastical establishments. It is proposed, I understand, to submit immediately, for the approbation of the University, a widely different plan, and one comprising very few of the essential objects which the Grace of the Master of Trinity embraces. I must be permitted to express the sincere respect, both public and private, which I entertain for the quarter whence the new proposal originates; and to disclaim an intention of opposing this or any other scheme which tends, even in a slight degree, to enforce industry among our students. Nor will I omit to express my sense of the liberal and candid feeling, which leads the author of the measure to wish that it may be fully and maturely discussed among us, before the sentiments of the university are taken upon its merits. It certainly is impossible for me to approve some of its provisions, or to think them adequate to what the circumstances of the case demand: but my main apprehension is, lest it should be considered as a sub-

stitute for the more efficacious and more constitutional enactment proposed last year to the Senate. Whatever has the effect of intercepting, or even postponing, the adoption of such a measure, I do not hesitate to deprecate as a serious and substantial evil.

The provisions of the new scheme are, I am informed, in substance the following: an examination, during certain days in the Lent Term, of all students who have kept four preceding terms; the subjects to be either one of the Gospels, or the Acts of the Apostles in Greek, and Dr. Paley's Evidences of Christianity; along with a part of one Greek and one Latin author, to be fixed upon and announced at least a year beforehand; the names of the persons examined to be arranged in three classes, each in alphabetical order: and no person is to be allowed to take his degree, who had not passed one of these examinations. Now, admitting in the fullest extent all the advantages to which the advocates of this scheme can possibly lay claim, I must observe that it will effect but a very small part of the good to be expected from an enlarged plan; and will supply very few of the *desiderata* which I have endeavoured to describe. It will certainly enforce some little attention to study even among the most indolent, during the early part of their residence at Cambridge; an advantage which it is no wish of mine to depreciate. Still it is

impossible not to remark, that it leaves the system for almost two years preceding the Bachelor's degree, totally unaltered. The main part of our youth must continue, as at present, to aim at credit in mathematics or in nothing: while the dull and the indolent, knowing that there is to be no further call upon them for either divinity or classics, will think that they have finally got rid of these subjects, and that the renewal of their acquaintance with Euclid and Algebra may safely be postponed till the ultimate examination approaches. It has already been explained, that the period, in which the college system requires to be assisted and enforced by the enactments of the University, is, generally speaking, not the *early* but the *latter* part of the Under-graduateship: and this the proposed regulation leaves untouched. In promoting classical literature, it will have no effect whatever; the subjects of inquiry being considerably less extensive than those of their College Lectures and examinations, will not produce, in the better class of students, any attention to matters which they would otherwise have neglected. It cannot be expected that the addition of two classes (or rather of one class, since several of the projects already alluded to, recommend a separate class for those merely suffered to pass to a degree) will be effectual in exciting much zeal or industry among the young men in their fifth term.

In the present state of the University, the total number annually subjected to this Lent examination will exceed three hundred; and as the last class is to comprise those who can barely pass muster, we may reasonably hope that this will always prove the least numerous: and, unless I misapprehend the feelings of young men, they will have little value for a place in the first or second classes, where their names may be found in alphabetical position, upon terms of equality with 100 or 150 of their contemporaries. Nevertheless, I confess my satisfaction at the proposal of an additional class, not from any expectation of its efficacy; but because I consider it as an admission of the principle, that, at Cambridge, no examination ought to be unaccompanied with honourable distinctions of merit; and I am therefore led to hope, that they who have advanced this first step towards rewarding scholarship, will, ere long, consent to a more substantial and efficacious measure.* In fixing a public examination in the

* Since these remarks have been printed, I have seen an altered draught of the new scheme, in which I am sorry to observe that this slight advance towards a distinction of merit is abandoned: it is now intended that there should be no distinction except that of the *tantum non repulse*; of those 'to whom the examiners have only not refused their certificate of approval,' who are to be separated from the rest of their year, and to have their names arranged in alphabetical order. With respect to the portions of Greek and

intermediate space between admission and degree; there are many obvious advantages; but the precise time now suggested for the purpose, appears less eligible than that proposed by your Lordship, and the other Syndics, in 1819. I am well aware of the objections which some persons urge to any such inquiry before the ultimate one, upon the score of its being an interference with the systems of the respective colleges; objections which have considerable weight, though not, I think, sufficient to preponderate against the benefit of enforcing industry among those who never mean to apply for a bachelor's degree; and of preventing any of the others from postponing the day of study till their last year. But whatever difference of opinion may fairly be entertained upon this

Latin, the Proposal now contains an express caution, that 'this part of the examination shall be so limited, that *every one who is to be examined* may be reasonably expected to show a complete knowledge of *all* the subjects.' It follows, therefore, that the inquiry must be levelled to the very lowest degree of scholarship and capacity which can be 'expected' to exist in any of our students: and of course the two pieces selected must always be from the easiest authors in each language. As the only advantage proposed by such an enactment must be, to detect those who are destitute of that humble degree of school knowledge without which no person ought to have been admitted a member of the University, would it not be better, on every account; that this part of the examination should take place when the students are assembled for matriculation?

point, I do not comprehend how any can exist upon the propriety of calling for a full account of a young man's progress at the *end* of his education. Without troubling the reader with a repetition of my former arguments, I must be permitted to ask why all encouragement to the study of the Greek Scriptures, during the two last years of the Undergraduateship, is to be abandoned? Why is no motive to be supplied for acquiring a correct knowledge of Jewish history and antiquities, and the peculiar phraseology of the New Testament; subjects which, I can testify from observation, excite as much interest in the student who does attend to them, as any others, either in literature or science? Why should we not invite the young men to read and meditate upon such works as Paley's Natural Theology, and Butler's Analogy of Natural and Revealed Religion? It will be no slight benefit to induce the studious of every standing to dedicate the Sunday to some subjects of this description, and remove from them the temptation of employing that day in a similar manner to the rest of the week. For want of such a motive, the student who passes his time in the ardent pursuit of academical fame, is sometimes apt to devote the Sabbath to the investigation of Fluxions and Series, or to mastering the difficulties of Æschylus and Thucydides. The mention of this point will not be deemed trifling or insignificant

by any one, who considers how much any good habit contracted in youth affects the character of the man in every stage of his existence. And surely the habit of consecrating the Lord's Day to religious meditation is one, which every duty enjoins us to cultivate, and which cannot be neglected without seriously impairing the character and the hopes of a Christian.

To return to the forthcoming scheme: however inadequate it appears to the great objects which all friends of the University must desire to see attained, it has still my good wishes for its success: since if the enactment once takes place, it cannot fail to receive, ere long, such amendments and additions as will elevate it both in consequence and utility. But my main object is to urge, that whether this measure, applying to the fifth term, be adopted or not; the plan proposed by the late Vice-Chancellor for examining the students immediately before their Bachelor's degree, in classics and theology, is no less desirable and requisite. The two schemes are nearly independent of each other; but the reason of the case points out that a general and fundamental measure should take precedence of one, which embraces a very small part of a young man's studies, and extends to less than half the period of his academical education. I am aware, however, of the feeling of delicacy which prevents any friend of the comprehensive measure from bringing forward a motion, which has

been recently made by a person of such high rank and consideration in our body: and while no one else can with propriety take it out of his hand, we must not expect *him* to be forward in renewing a proposal negatived less than a year ago. But should other advocates of the measure concur with me in thinking the present an eligible crisis for its revival, there will be neither difficulty nor impropriety in signifying this opinion to the Master of Trinity: and the public spirit exhibited by that gentleman on every occasion since he came amongst us, gives an assurance of his readiness to embark again in the cause, and to admit such modifications in the details of his scheme, as, without altering its principle, may obviate the objections of some, whose long acquaintance with academical matters entitle their opinions to consideration.*

* I shall take the liberty of suggesting one of these points, which occurs to me while writing: this is, that the clause may be omitted which allows the first ten Wranglers, or any other number, to claim an exemption from the classical examination. Unless I greatly mistake the temper of young men, very few, or none, would avail themselves of such an invidious privilege, which would be understood by their contemporaries to imply the acknowledgment of gross insufficiency in literature. In the meantime, the very enactment of such a permission would seem to convey a reflection upon mathematicians, of which they are not at all deserving. How large a proportion of our first-rate scholars may be found within the specified limits of the tripos! I speak from observation when I say that it is very rare to find among us a superior mathematician, who is not also a respectable classical scholar.

Of the success of another application to the Senate, my hopes are rather sanguine: I am not quite convinced that even last year the majority were hostile to the measure; nor can this point be easily ascertained, as the question did not reach the Regent House: however, supposing the fact to have been so, yet I have myself heard it avowed by some who negatived the Grace, that their objections were directed, not against its principle, but against some of its details—which may be revised before it is next offered for their suffrages. Besides, I confess that my reliance is great upon the effects of calm and candid consideration: these are already perceptible to no trifling extent; and I feel a confidence, that the good sense and patriotic feeling of our members will not suffer them to oppose any partial and unimportant objections, nor to prevent a measure fraught with so much general and lasting benefit to the whole community.

It now remains only to make a few general remarks upon the expediency of the plan which I have been endeavouring to recommend. The great improvement in education that has of late taken place, not only among the lower ranks, but in all the different gradations of society, points out the necessity of a corresponding advance in that of the higher order; and for effecting this, the country looks to our academical establishments. This observation applies peculiarly to the Clerical.

profession, for which more than half our students are destined. For the purpose of upholding, among our population, a proper respect for religion and for morals, and of counteracting the unwearied efforts of the patrons of licentiousness and infidelity, no instrument can be so effectual as a well-educated, enlightened, and zealous clergy. Upon this point much might be urged: but its importance will be admitted at once by the readers for whom these pages are destined. But if this object be of such paramount weight, it surely follows, that some part of the time spent in the University ought to be passed in the pursuit of that Christian knowledge, which will prove to every student the most precious acquisition of his life, and to the majority will be a preparation for the sacred office to which they mean to dedicate themselves. I think the foregoing remarks will have demonstrated, that this object may be attained, without our sustaining the least deterioration either in profane literature, or in science: but even were it necessary to make some sacrifice in these respects to a matter of such infinitely greater importance, could we, as conscientious Christians, hesitate to take the step?

One topic only remains. Every body is aware of the spirit of hostility, sometimes amounting to rancour, which has been exhibited against the English Universities by a literary party of most

distinguished talent, who derive their own education from the northern part of the island. Their attacks upon these establishments have continued, with little or no intermission, during twenty years, since the first institution of their Journal, and have, indeed, formed no inconsiderable feature in their general warfare against almost all institutions, which peculiarly command the respect and attachment of Englishmen. These assaults have been carried on with the combined weapons of invective and ridicule, and have been directed against our foundations, our principles, our pursuits, our literature, and our science; all which are, in turn, subjected to the most extravagant misrepresentations. Although these charges have been severally repelled, in a manner which showed our enemies how greatly they had been mistaken, in regarding the members of these establishments as objects of contempt, yet in no one case am I aware of their having to complain of retaliation on our parts; no reprisal has been attempted on the academical system of their 'Northern Athens.' At one time, indeed, their operations took a new and a rather alarming direction. Certain leaders of the party, having by their talents procured a seat in the Legislature, carried along with them not only the political, but the literary animosities of their Review; and designed to enforce, by the omnipotence of Parliament, those goodly schemes

which their pens had been labouring to effect in vain. This project wanted neither boldness nor address; and being cloaked under a measure of a very different kind, an inquiry into the education of the '*Lower Orders*,' the suspicions of Parliament, and of the country, were not aroused till it was too late. But the scheme, however well laid, was marred by too great eagerness in its execution: the mask was pulled off much too soon: its authors were unable to resist the temptation of exercising their inquisitorial functions in the direction of their personal and political animosities, of searching for means to traduce by slander or insinuation the most respected leaders of the Church, and of insulting and brow-beating some distinguished characters of this University. The consequence of these, and other parts of this notable transaction, was, a pretty close examination into the proceedings of these stern examiners themselves; and never, perhaps, was a sentiment more general throughout the country, than that which pronounced the condemnation of the whole. From that time, they have been obliged to console themselves for their defeat and mortification, by the indulgence of railing personalities against those who had exposed their misrepresentations, refuted their reasonings, and unmasked their projects. However, although any further scheme of an '*Education Committee*' is now abandoned as

hopeless, yet the same spirit is still at work ; and attempts have been made to undermine the foundations of the citadel, which is found too strong to be taken by assault. . Such is the tendency of the plan for compelling future masters of endowed grammar schools to teach English reading, writing, and accounts, as well as the learned languages ; by which means, those establishments will shortly cease to be under the care of persons of liberal education and habits, or the resort of the sons of gentlemen : and thus one of the main supplies of scholarship and talent to the Universities will be cut off.* The scheme deserves the praise of ingenuity : but its authors could hardly flatter themselves that its tendency would not be detected. They must return to their favourite employment of calumniating or ridiculing the Church and the Universities : and of such favours, the persons who most interest themselves to promote the welfare of their respective communities, are sure to have the largest share. But of these matters no more need here be said—

ὡκεία βέλῃ

ἔνδον ἐντὶ φαρέτρας—

* This matter is clearly and irresistibly stated in a *Letter to Henry Brougham, Esq. M. P. on certain Clauses in the Education Bill*, by S. Butler, D.D. Head Master of Shrewsbury School.

My only object in mentioning them, is to suggest, that while we repel the false and slanderous charges which our enemies bring against us, we must be careful not to give ground for others which may have a better foundation; and that we cannot be too watchful in repairing the defects which the lapse of time, or the change of circumstances, may have occasioned in our system, whenever it can be done, as in the present case, with due conformity to our established laws and customs. I do not indeed imagine, that the improvement and extension of our system of education will conciliate the personages of whom we have been speaking: any thing which raises the honour, and advances the utility of our Colleges, is rather calculated to encrease than to abate their spleen: I remember your Lordship expressing yourself to the same effect, when, in one of your Commencement Speeches, you thus hinted at the feelings of jealousy which really actuate our accusers. “*Valde suspicor, si de tacitis eorum cogitationibus fas sit conjectare, non tam inertiam nostram quam diligentiam illis displicere.*” But it is necessary for us assiduously to attend to the objects of our foundation, if we wish to retain the attachment of the country, which has hitherto proved our real strength and safeguard—that ‘*romantic attachment*,’ as they are pleased to term it, which our enemies acknow-

ledge to be the main obstacle to their designs ; and which will not desert us, so long as we continue to imbue the minds of the community with sound literature, and with the pure principles of Christianity.

I now dismiss a subject, which I have purposely treated in the plainest style, as suiting its didactic nature :

Ornari res ipsa negat, contenta doceri.

That my arguments may be successful, is certainly my earnest desire ; being myself convinced by long reflection, that their object will prove highly serviceable to the University. Above all I am anxious that they may meet with the approbation of your Lordship ; since your own pre-eminence in Theology, in Scholarship, and in Philosophy, affords the surest pledge of your desire to encourage those studies among others ; and your discretion and penetration must enable you to form a just view of the method most proper to be adopted. I forbear subscribing my name, because my arguments, if well founded and correct, will prevail without it ; nor do I wish them to obtain any credit, if erroneous ; but in case of their failure, I see no good reason why the name of the author should suffer along with them. However, I beg to assure you, that I use no disguise when I declare myself

to be, with the sincerest respect, and profoundest
veneration for your character,

MY LORD,

Your Lordship's most faithful,

Most humble, and obedient servant,

PHILOGRANTUS.

Cambridge,
Feb. 1st, 1822.

POSTSCRIPT.

I HAVE just perused a Pamphlet, which has appeared within the last few days, under the following very precise title—"Thoughts on the Present System of *Academic* Education in the *University* of Cambridge. By *Eubulus*." The author represents himself to be a member of this University; a fact which his readers would never have suspected, so incredible is the ignorance which he betrays of the real pursuits of the place. He condemns with vehemence the exclusive attention paid to mathematics; and after having settled that not above twelve or fifteen of the graduates of each year pursue their mathematical studies after they have taken their degree, he decides that, to all the remainder of the young men, their total acquirements, and the whole of their University education, are absolutely useless. He then takes up the matter in a financial point of view, and by estimating the expenses of each student at £700 or £800, the result of his calculation is, that from £100,000 to £136,000 are annually expended for

no good purpose whatever to any body, except to those twelve or fifteen individuals!

In making this statement, *Eubulus* appears to be ignorant that there exists such a thing as education in the respective Colleges—that any thing but the mathematics may possibly be studied, even by the unhonoured class, (whom he is pleased to style Πόλλοι!)—or that any other advantages can be derived from an University education, and the numerous facilities for acquiring useful and interesting knowledge of other descriptions, which this place supplies.

But the most remarkable feature of *Eubulus's* pamphlet is, his complete misapprehension of the real object which the University has in view, when it encourages the study of philosophy among its youth. He does not appear to have the slightest suspicion, that it is intended by this course of reading to strengthen the reasoning faculties; to produce habits of close attention, accuracy, and discrimination, to exercise acuteness; and to improve the memory. The only utility of the study is, he thinks, to promote new discoveries, or practical mathematics: and as this effect is but seldom found to take place even among his twelve or fifteen select worthies, he leaves it to be inferred, that Academic education is totally useless, and all the vast sums expended upon it, are thrown away. His arguments upon this subject defy all descrip-

tion; it would be impossible to give an adequate notion of them, except by quoting his own words :

“ Are not *practical* mathematics the great source of useful inventions ; and are not the Cambridge mathematics almost *exclusively speculative* ?

“ Take a junior or senior optime, or even a wrangler, into an irregular field with a common land-surveyor, and ask them severally to measure it ; which will do it soonest and best ?

“ Let one of each of these academic graduates and a practical sailor be sailing towards an unknown coast ; which will soonest make a correct observation ?

“ Build a bridge across the Thames ; who will do it best, Mr. Rennie (supposing him still alive,) or a committee of senior wranglers ?

“ If it should happen that in these cases the *practical* mathematicians would have the advantage, may it not be said, that *our* mathematics are more for *show* than *use* ? ” —
Eubulus, p. 8.

If this gentleman be really a graduate of the University, and if this be the fruit of Cambridge logic, it is indeed an argument that our system ought to be altered without delay. It does not occur to him, that he might as well have asked similar questions respecting most other human studies. Nor has he the least idea that his Senior Wranglers may possibly experience other benefits from their attainments, even if they be not able to build a bridge across the Thames better than Mr. Rennie, (‘ supposing him still alive ! ’)

The inevitable tendency of the doctrine of *Eubulus* is, to show that mathematics ought no longer to be encouraged as a branch of our University studies; since, according to him, they lead to nothing but a prodigal and almost criminal waste both of time and of money. But, strange to say, this gentleman (whose title does not altogether correspond with his writings) is disposed to spare them, useless as they are, and even to allow them the precedence of other studies: in this respect his conclusion is completely at variance with the whole of his argument.

He then proposes general examinations in divinity and in the classics: and it gives me some concern to find desirable measures recommended by a writer who reasons like *Eubulus*. He has a scheme for this purpose, some parts of which are original:—First, he would institute an examination in divinity of all students at the end of their second year, which ‘should confer no honours, and concede no exemption.’ Each of the *Examinants* (such is the name by which he designates the young men under examinations!) is then ‘to declare whether he intends to graduate in mathematics or classics, which should not preclude him from offering himself for examination in the Senate-house in both.’ At the degree-time, he means to have one tripos, or list of honours, in each department, which is on no account to exceed *forty*. Whenever this plan is proposed, there will, I fear,

be two fundamental objections to it: first, that it leads to, and sanctions an entire neglect of one or other branch of knowledge, which it should be the object of our regulations to prevent; and secondly, that it subverts the very principles of our University system, in limiting the honours, not by the merits of the students; (whose number and whose proficiency will vary,) but by a sort of Procrustean rule, to which all cases must be adapted.

My only motive for noticing this pamphlet at all, is to mark with due reprobation its unfair and unfounded statements respecting our present University examinations. For his first complaint, that the mathematical questions are *puzzling*, his readers will perhaps be at no loss to account; he may have found them such; and if so, his case is not an uncommon one, although his manner of describing it is peculiar enough:

“ Ever since the days of Samson, riddles have been thought a great test of the acuteness of the human mind. After the time that he puzzled the Philistines, the sphinx puzzled the Thebans, and the Queen of Sheba tried to puzzle Solomon. And, in conformity with this custom, in which sacred and profane histories alike concur, after a lapse of between three and four thousand years, the examiners in the Senate-house still propose *riddles* to their EXAMINANTS.

“ What is the greater part of that examination but a set of mathematical conundrums, in which each examiner tries to display his ingenuity by quibbling subtleties, by little *niceties*, and *knackeries*, and *tricks* of the art, &c.”—*Eubulus*, p. 9.

But he continues, in the same strain, to declare ' that we have deserted the track of geometry; and forsaken the path our mighty master trod ;' in short, that ' the labours of Newton are neglected' at Cambridge. Now that this is inconsistent with fact, every body, at all acquainted with the place, will testify. It may be true, that within the last six or seven years, too much stress has been sometimes laid upon the French analytics ; but not in any degree which can justify the statements of *Eubulus*.

In the Senate-house examination which has just taken place, I have reason to believe that as much inquiry has been made respecting all parts of the *Principia*, as the most zealous Newtonian could wish. And the late appointment of Professor Turton, to fill the chair of our immortal Philosopher, while it affords the utmost satisfaction to all friends of the University, gives us a security, that the philosophical studies of our youth will receive the most judicious and most useful direction.

Let us, however, admit, that for his last complaints, however overstated, he may have had some sort of foundation : for another of his reflections upon our system, *Eubulus* has not a pretence or shadow of justification : in his nineteenth page, he is pleased to pronounce,—

“ That our range of Greek reading is at present too much confined. We labour about the dramatic writers too much,





2 Rec^d. Sept. 7. 1831.

THOUGHTS

ON THE

PRESENT SYSTEM

OF

ACADEMIC EDUCATION

IN THE

UNIVERSITY OF CAMBRIDGE.

BY EUBULUS.

Ne forte putes, me, quæ facere ipse recusem,
Cum recte tractent alii, laudare maligne,

HOR.

LONDON:

PRINTED FOR LONGMAN, HURST, REES, ORME, AND BROWN,
PATERNOSTER-ROW.

1822.

J. G. Barnard, 57, Skinner-Street, London.

THOUGHTS, &c.

THE return of the annual season for taking A. B. degrees, has led me into a train of thinking, productive of so strong and forcible conviction to my own mind, that I wish to lay the result before others also. In so doing, I am aware that I am adopting a measure, pregnant perhaps with important consequences, likely to excite clamour and ill will from some, and to be received with jealousy by others; to be railed at by the violent, and deprecated by the timid; which must encounter the prejudices of some, the distrust of others, and the criticisms of all. For all this I am perfectly prepared; because I know that this collision of opinions is most advantageous to the cause of truth, and because, having myself no end to gain, no party to serve, and no ambition to gratify, I consider free, public and unrestricted discussion, as advantageous and even

necessary to the objects of my inquiry. That inquiry, I hope myself to pursue with temper and moderation, and if it should excite anger or asperity on the part of my antagonists, I trust I shall neither resent nor retaliate. Indeed it is not very likely that I shall reply. I am too much engaged with other concerns to take an active part in controversy, and the end I propose will be sufficiently answered in having thus opened the way to discussion. Others may carry it on, and in an University containing so great a number of able men, it is not *very* probable that the question will soon be suffered to fall asleep.

Question
The inquiry which I wish to make, and to see pursued, is this, Why is the examination for degrees, why are the honours, and, generally speaking, the rewards and patronage of the University, confined so *exclusively* to mathematical pursuits?

Answer
Mathematics are, no doubt, a high and important *branch* of study. They are a science closely concerned in the investigation of abstract truth, requiring intensity of attention, accuracy of research, acuteness of application, and severity of judgment; they are intimately connected with the most useful arts, and with the sublimest speculations; with those inventions which give man power over the world in which he is placed, and with those discoveries which elevate him to the knowledge and contemplation of the worlds beyond and around

him. With this admission, cordially and willingly made, no man can fairly accuse me of depreciating or undervaluing the importance of mathematical studies, although I may still make it a question why they should be so *exclusively* pursued. Let us come at once from speculations to facts.

On an average for the last three years, 146 men enter the senate-house annually, at the usual degree time*.

Facis

Of these, 52 obtain honours: of whom 19 are wranglers, or proficient in mathematics; 19 are senior optimés, or second-rate† mathematicians; 14 are junior optimés, or smatterers*.

What are the remaining 94? What have they *to shew* for an education of three years and a quarter, at an expence which cannot be short of £700? What have they *got* in religion, ethics, metaphysics, history, classics, jurisprudence? Who can tell? for, except the short examination of one day in Locke, Paley, and Butler, in the senate-house, the *University* must be supposed to know *nothing* of their progress in these things. Their *University examination* for

* It is evident, that if I had taken into account either the year 1818, or the present enormously large year, the result of these calculations would have been far more striking in my favour: but I seek truth, and do not wish merely to make out a case.

† I use plain terms, without intending to convey any reproach. In an inquiry of this sort, we must look to *facts*, not *compliments*.

their degree is in *mathematics*, and if they have got four books of Euclid (or even less), can answer a sum in arithmetic, and solve a simple equation, they are deemed *qualified* for their degree, that is, the University pronounces this *a sufficient progress*, after three years and a quarter of study.

So much for the Παλλοί, the *vulgus ignobile* of the mathematical students, among whom I include what are commonly called gulph men—that is, men who *can* answer and *will not*, and who are therefore entitled to no distinction in the view now taken of an University *examination*.

Let us look back to those distinguished with academic honours.

Of the junior optimés do *any* bring their reading in mathematics to after use?

Of the senior optimés, do any *two* in each year keep up or pursue their mathematical learning, so as to make farther proficiency in it after they have taken their degree?

Of the wranglers, do many of the lower wranglers, and all or nearly all the higher, pursue their mathematical studies farther than to qualify for fellowship examination, which at some Colleges, as at Trinity for instance, are partly mathematical? In fact, do more than two-thirds of the wranglers pursue their mathematical studies after they have taken their degrees?

If they do not, then all the fruits of three years

and a quarter's study, and all the expences of 146 men, amounting to above £100,000, are concentrated, as far as any literary benefit results from them, in about a dozen or fifteen individuals*.

Of these individuals I cannot be supposed to speak or think disrespectfully, when I ask, Of what *use* to them are their mathematics, without the walls of the University, in common life?

How many Cambridge mathematicians distinguish themselves *by bringing their mathematics to bear* upon the useful arts?

Is it true that they, generally speaking, turn their mathematics to any account, except that of speculative amusement, or academic contention?

They may be, and no doubt they often are, very ingenious and acute men, but does that ingenuity and acuteness, for the most part, *tell*, to any great moral, or political, or social purpose?

Are not, in fact, the greater number of calculations and combinations by which mathematics are

* It is evident that this calculation is greatly under-rated. £700 is, I fear, considerably under the average amount of the total expences of an University education, and there are a considerable number of men who take their degrees at bye-terms, very few indeed of whom ever think of reading more than is absolutely necessary for their degree, which is, I will not say how *much*. A nearer calculation would be, to allow at least £800 for the expences of education, and to add 24 men to the average above-mentioned, making the whole number 170, the sum total of whose expences therefore is £136,000.

brought to bear upon the arts, made by men who have not received an academic education ?

Are not *practical* mathematics the great source of useful inventions ; and are not the Cambridge mathematics almost *exclusively speculative* ?

Take a junior or senior optimé, or even a wrangler, into an irregular field with a common land-surveyor, and ask them severally to measure it ; which will do it soonest and best ?

Let one of each of these academic graduates and a practical sailor be sailing towards an unknown coast ; which will soonest make a correct observation ?

Build a bridge across the Thames ; who will do it best, Mr. Rennie (supposing him still alive), or a committee of senior wranglers ?

If it should happen that in these cases the *practical* mathematicians would have the advantage, may it not be said, that *our* mathematics are more for *show* than *use* ?

It may be urged, that we point out the *principle*, and leave to others the *practice*. This may be very true ; but I believe the laugh would be a good deal against the speculative academic, who was beaten by the practical clown ; and though I admit that ridicule is no test of truth, there would, in this case, be a good deal of reason on its side. I can see no grounds for neglecting *practice*, because we understand *theory*, and if we profess to make mathematics

our prime pursuit, surely we ought to comprehend not only their *principles* but also their *application*.

Enough of this.—Let me be permitted to make a few observations on the examination itself, especially that which respects the higher class of honours.

The Exam

Ever since the days of Samson, riddles have been thought a great test of the acuteness of the human mind. After the time that he puzzled the Philistines, the sphinx puzzled the Thebans, and the Queen of Sheba tried to puzzle Solomon. And, in conformity with this custom, in which sacred and profane histories alike concur, after a lapse of between three and four thousand years, the examiners in the senate-house still propose *riddles* to their examiners.

What is the greater part of that examination but a set of mathematical conundrums, in which each examiner tries to display his ingenuity by quibbling subtleties, by little *niceties*, and *knackeries*, and *tricks* of the art, which are for the most part exceedingly clever, and exceedingly unprofitable, and which bear a close, I may say a *very close*, affinity to those hair-breadth theological and metaphysical distinctions, which baffled, and perplexed, and expended in the most abstruse and idle speculations, the intellectual faculties of schoolmen and Aristotelians in the middle ages.

Alas! all *their* labours are now considered but idle paradoxes and waste of pains.

What will future ages say of *our own*?

STULTUS LABOR EST INEPTIARUM.

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We have even deserted the track of geometry, and forsaken the path our mighty master trod. In that very University whose pride it was to have produced that man who surpassed the race of mankind in intellect, his own labours are neglected, and his own gigantic discoveries no longer occupy that proud and preeminent station which is due to their intrinsic merit, and to his immortal name, to national honour, and to academic veneration. A new *fashion* in mathematics is introduced, and one, which in some respects seems less calculated to attain the end for which mathematical studies are supposed to be pursued, by detracting from the *closeness* of geometrical investigation.

Venimus ad summum fortunæ. We can go no farther in the old school. We must have new refinements, new quirks, new capriccios of ingenuity, to satisfy the restless impatience of ambitious minds. We must gain distinction by a new track; the *vetus orbita* will serve no longer; it is too much worn; a man is buried in the ruts, and cannot rise out from them to any eminence of distinction. We must, from time to time, strike out a new path, in which the love of novelty and the love of fame, those two bright coursers of etherial breed, may bear us above the heads of our contemporaries.

But there is one melancholy fact; a certain indication of incipient decay in any people, is when their refinements begin to be *excessive*. As soon as the true and legitimate standard of taste and judgment, either in morals or science, is exceeded, it is even more difficult to *retrograde* towards perfection than it was before to ascend to it. It is hard, indeed, to save ourselves, when, having climbed up the mountain on one side, we have begun to topple down the precipice on the other.

There is another point well deserving our consideration, on which I have not yet touched. Suppose mathematics not to be the *exclusive* branch of academic examination in this University, would there be any deficiency of great and eminent mathematicians? I cannot conceive, that were a *fair and due* degree of honour given to mathematical pursuits, without an *exclusive* preference, there would be any want of persons sufficiently inclined to cultivate and excel in them. I do not know, and I do not believe, that in the days of Barrow, Newton, and Cotes, the same *exclusive* attention was paid to mathematics as at the present time, nor do I conceive that any modern names can be disgraced by a comparison with these. The same stimulus which was *then* sufficient to produce a Newton, would always operate to produce one, although there were no exclusive preference given to mathematics, and no exclusive rewards.

a point

A university is a society of students in *all and every* of the liberal arts and sciences. How then can that society deserve the name, which confines its studies almost entirely to *one*? This exclusive preference militates against the very spirit of our institution, and certainly damps the ardour and cramps the genius of many a man who might excel in classical or metaphysical pursuits, by compelling him to adopt a course of study for which he has neither talent nor inclination, but in which he is *compelled* to delve and toil, if he wishes to attain any academical reward.

Such an one hath the curse of Adam entailed upon him with bitter severity :

“ In the sweat of his brow doth he eat bread.”

In truth, it is a known and acknowledged fact, that the severity of the senate-house examination, and the dryness of mathematical pursuits, induces many men, even after one or two years' trial, or even more, and after having with infinite toil and labour made some progress on their cheerless way, to abandon all competition for mathematical honours, and content themselves with barely getting their degree.

Of what use are all their studies to *them*?

It may be said, that they have themselves only to blame, and that they might, and should have perse-

vered: and this is true in the abstract, but, like many theories, fails in the application.

With human beings, allowance must be made for human failings and imperfections, and if the mind sinks under the load that is laid upon it, they who lay that load, are not, themselves, exempt from blame.

What then do I advise? The relinquishment of mathematical pursuits? By no means. I would give equal *honour*, nay, concede all that can fairly be conceded to long established habits and prejudices; I would give *precedence* to mathematical studies, but not *exclusive privileges and rewards*.

The remedy

“ *Nec nihil neque omnia.* ”

I would give a large and liberal share of honours and rewards to classical studies, not only in the distribution of classical prizes at present existing by the benefactions of various founders, but in the senate-house examination, and in the classification of academic degrees.

I have heard from the examining chaplains of some bishops, a remark, which I believe is pretty general, and which, as I am persuaded most of the members of this University will understand it sufficiently by this allusion, it is unnecessary to place more prominently on record. The only objections which have been made to the establishment of a

public examination at the end of the second year, in which a certain knowledge of the Greek Testament and the principles of religion should be a *sine qua non* towards passing for the senate-house degree, have rested on the interruption such an examination would give to the higher reading men, in the mathematical pursuits. I am sorry to think such an objection should be urged by men, whom I believe to be very sincere Christians, and very good, and, in all respects where prejudice does not operate, very wise men. But, in this instance, I confess I think them influenced by partiality for usage now some time established, and for their favourite science and pursuits.

What would be thought of a man who should assert, that it was much better to be a good classic than a good Christian? That it would be a pity to read the Greek Testament, lest it should interrupt his study of Aristophanes? And what right have mathematical studies to an exemption, which would not be granted to a student in classics, or any other branch of learning?

But granting that such an examination would cause a short interruption to mathematical pursuits, which is granting more than is necessarily due, what *injury* would it be to *any*, since the interruption would be *alike* to *all*? It would give no undue advantage to one above another, since *all* must submit to it; and supposing it occasioned *all* to know a

problem or two less, would any *real* evil result from this defect, or any inconvenience, which would not be counterbalanced by great and substantial good? Admit, which is a great deal more than is ever likely to happen or be proved, that it prevents A. from being senior wrangler, then B. will be senior wrangler instead; and the course of mathematical examination will be just the same, whatever may be the result of it to this or that individual.

So far, therefore, the effect of this minor examination, on that at present in usage for the degree, must be absolutely harmless; but beyond this, the result to every one of the examinants must be productive of great and substantial good, by bringing them acquainted with the grounds and principles of their faith, by leading them to that knowledge, in comparison with which all other knowledge is idle and unprofitable, and guiding them to the search after those truths, in comparison with which all mathematical truth is vanity itself.

I may add, that the beneficial *consequences* of such an examination are incalculable. When the impression is made in early life, and the minds of young men are directed towards the consideration of those great and important truths, which are inseparably connected with the eternal interests of themselves and of all mankind, the impression will never be wholly worn out, there will always be a tendency of thoughts and inclinations to this great

object, and the *germ* of Christianity may be preserved, even amidst the temporary allurements of the gayest scenes of pleasure and dissipation. If it springs not immediately, it may in later life ; it may at least prove a preservative against the blasphemies of infidelity ; and it may guard men from being led, by late repentance, to the extravagances of fanaticism and wild enthusiasm.

On all these grounds, and on many others which might be urged, I see strong and even irresistible arguments in favour of a general preparatory examination. *That* examination should confer no honours, and concede no exemption. It should be plain, perspicuous, and intelligible. No puzzling questions should be asked, because, as no distinctions of honour are granted, no trial of *genius* is necessary. The *majority* of young men educated at this University are designed for holy orders ; but even were it not so, every layman who calls himself a Christian, certainly every layman who has received a liberal education in a Christian University, ought to know something of the proofs, history, and doctrines of the Christian religion. The very least that can be required, is a knowledge of the Gospels in their original tongue, the proofs of natural and revealed religion, and a general acquaintance with Scripture history to the time of the Apostles. I do not pretend to dictate to the good sense of the University, but as a member of it, I

may be allowed, without presumption, to state, that I think the Greek Gospels, Grotius de Veritate, and the first volume of Bishop Tomline's Theology, are sufficient for the proposed examination. No burden is laid on any man by requiring an acquaintance with these. It is his duty to know these, and if he does not know them by the time he has been two years at the University, there is infinite blame imputable either to his instructors or to himself.

I know very well what may be alleged about the procrastination of these studies till after the degree of A. B. has been taken ; but I do not stop to combat arguments of this sort ; they bear their own refutation in themselves, like many of those which may be urged by my adversaries on minor topics. If any of these gentlemen will tell me, that it is of no consequence if a young man of twenty dies ignorant of the truths of Christianity, because there is a chance of his living to know them at the age of twenty-two, I will then say that his tutors may have some excuse for withdrawing his attention to them till he has no farther occasion for their services.

So much for this subject. I am content merely to throw out hints on it, because I have little time for more, and trust these will be sufficient for future exertions. Will it be allowed me to state my own view of the improved system, in the most general

terms, leaving the detail and modification of them to the sense of the University?

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I would oblige every man, at the expiration of his two first years, to undergo the above-mentioned preparatory examination; and he should then be called upon to declare whether he intended to graduate in mathematics, or classics, which should not preclude him from offering himself for examination in the senate-house in both. In the senate-house examination, the week for mathematics should proceed as usual. That for classics should follow, in which there should be a first, second, and third class, as in mathematics. Let the senior wrangler preserve his preeminence, and next to him the first of the first class classics; then the other wranglers, who, in most cases, should not exceed 15, and then the other first class classics, who should not exceed the like number. Next to these, mathematical senior optimés, not exceeding 14; and then second class classics, to the same number. Then the mathematical junior optimés, and the third class classics, whose number should not exceed ten respectively. This would give, supposing each class full, 40 mathematical, and as many classical honours; but it is to be presumed that several men would be ranked in both classes. If the fellowships of the University are distributed with due regard to these honours, no doubt a greater emulation will be excited to excel in both departments.

Σχέδον εἶρηκα. But I must add a few words on the classical examination. It would of course comprise not merely the construing Greek and Latin, but a variety of questions connected with the passages selected, and depending on history, antiquities, chronology, geography, metrical and philological criticism, and ancient philosophy. And this leads me to a remark, which will perhaps be unpalatable to some of our distinguished scholars, but which truth compels me not to omit. I mean, that our range of Greek reading is at present too much confined. We labour about the dramatic writers too much, to the exclusion of the rest. We weary ourselves with adjusting iambics, and trochaics, and anapæsts, and twisting monostrophics into choruses and dochmiacs, and almost seem to neglect the sense for the sake of the sound. I do not mean to disparage these labours, which are sometimes learned, and often ingenious; but I wish merely to hint, that if these things are *good*, there are also *better things* than these. We must not forsake the critics, philosophers, orators, and historians of Greece, for a mere branch of her poets; and I fearlessly say, without risk of contradiction from the most competent and able judges, that Plato, Aristotle, Xenophon, Thucydides, Polybius, and Demosthenes, afford more improvement to the taste, and purification to the morals, more exercise for thought and reflection, more dignity to the conceptions, and enlargement to the understanding of the

student, than all the Greek tragedies that were ever penned. Not that I affect to slight or despise those noble monuments of the Grecian Muse, which are yet left to us in the works of her dramatic writers; but I underprize them in comparison of the mighty names I have enumerated, and think that *too much* is sacrificed to them, if *these* are neglected in consequence. This remark, and all those which have preceded it, will, I hope, be taken in good part by all considerate and thinking men. I wish to offend none; but I am sufficiently aware, that the subject I have handled is of a nature liable to excite the jealousy of some, and awake the fears of others. The attack or defence, however, of these remarks I shall leave to other hands. I appear now, probably, for the first and last time, in the contest. I have said nothing but from an ardent wish for the honour and credit of the University, and the promotion of public good, by directing our studies to great and useful purposes, and enabling the majority of students who come to this place for instruction, to carry something away in one branch of literature, if they cannot in another.

Cambridge, Jan. 15, 1822.

THE END.

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Rec^d. Sept. 7. 1831.

LETTER

TO

PHILOGRANTUS, *sq. Monk*

BY EUBULUS:

BEING

A SEQUEL TO A PAMPHLET,

ENTITLED

THOUGHTS

ON

THE PRESENT SYSTEM OF ACADEMIC EDUCATION

IN THE

UNIVERSITY OF CAMBRIDGE.

me lectori credere malo
Quam Professoris fastidia ferre superbi.

"A false quantity, a direct insult to all the laws of prosody! But we cannot expect gentlemen who do not weigh their words, to be very exact in measuring their syllables."

"Take physic, Pomp."

LONDON:

PRINTED FOR LONGMAN, HURST, REES, ORME, AND BROWN,
PATERNOSTER-ROW.

1822.

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TO THE

VERY REVEREND

JAMES HENRY MONK, D.D.

DEAN OF PETERBOROUGH, &c. &c. &c.

MR. DEAN,

I do myself the honour of inscribing the following pages to you, knowing the ardour with which you advocate the same cause I have myself, however feebly, attempted to promote. A second reason, which has induced me to take this step, is the reputation you have obtained, of being an occasional contributor to the Quarterly Review. Every

writer, in a work of such importance, as one of our first Literary Journals, must be above all unfair and illiberal arts of criticism,

Cum tabulis animum censoris sumet HONESTI.

He will not spare the lash, even where dulness and folly, much more where wickedness and immorality require that it should be inflicted; neither will he give unnecessary pain to the unoffending, or treat the mistaken, but well-meaning, with wanton severity; still less will he superciliously sneer at what he cannot refute, or wilfully misrepresent the words or arguments of the author submitted to his judgment, to gain any triumph, or serve any purpose of his own. These are some of the requisites, among many others, essential for a man to possess, who undertakes so respectable an office as that to which I have alluded, and

which, I hope, it is no offence to say, that you are reported sometimes to have discharged. Whether there be truth or not in those reports, I trust your indignation, as a scholar and as a man, will be excited at the disingenuous conduct which a writer, who calls himself Philo-grantus, has manifested towards me; and I therefore beg leave to dedicate the following pages to you.

I am, Mr. Dean,

Your very obedient Servant,

EUBULUS.

London, March, 1822.



A LETTER, &c.

SIR,

IN the Appendix to your Pamphlet, on the Present State of Cambridge Examinations, I find some strictures, written with a good deal of asperity, upon a recent publication of mine, on the same subject. I lament this, not indeed for my own sake, because I perceive that your observations are founded in misconception ; but because I fear this strongly avowed hostility may injure a cause, in which I am quite as ardent as you can be, and because I see no reason why men of literary pursuits should express themselves contemptuously of each other, even when they happen to differ, much less when, in many respects, and in all main points, they agree in opinion.

You may possibly be incredulous on the subject ; but, were I disposed to retaliate, and especially to

make short and unfair selections, without the context, I am convinced I could point out more and greater faults and blunders in your pamphlet than in my own. You have fastened on a word, in defence of which, I might say more than appears to occur to you, but which I will at once admit, I might as well not have used in this instance, I mean *examinant*, which, I presume, you, deriving it from the present participle, consider as equivalent to *examiner*, not to one who is under examination; or, if I may be allowed for a moment to coin a word, without being criticised for it, to one who is an *examinand*. Let me allow it to be a slip of the pen, which you and I, and men much greater than either of us, are, and always have been, liable to. The general language of my pamphlet, I am sure, is not so coarse and rude as to justify your producing this one word as a fair specimen of the whole. I could, and if your reply to this letter is what it should be, *I will* shew you a much greater slip of Dr. Richard Bentley, whom, I trust, you will not be offended at my placing a few degrees higher than you or myself, or any score of our equals. But to take only one word of your own pamphlet, let me ask you, by what possible analogy you justify even the name you assume? Is Philo-Grantus a lover of Granta? Then, I suppose, Philo-Romus is a lover of Rome, and Phil-Athenus a lover of Athens. I mention this, not with any motive of ill will, nor with any view to

snatch a paltry triumph; but merely to shew you that every writer, however practised (and perhaps I have had some experience myself) is liable to occasional slips of the pen—the *paucæ maculæ*—

——— *Quas aut incuria fudit
Aut humana parum cavit natura.*

My wish being to promote the same objects with yourself, my present address to you is written with a view to shew you wherein you have totally misunderstood and misrepresented, I will not say intentionally perverted, my meaning; and I shall rejoice if I succeed in bringing that conviction to your mind, because I am quite sure that such a conviction *ought* to be there, and think it also very material to the interests of the great cause which we both have at heart, that its advocates should not quarrel among themselves. Before I proceed, however, on the subject, allow me to say, (and I assure you I mean no offence in it) that I am wholly at a loss to account for the apparent warmth and hostility with which you have attacked me, unless it be that you have understood my pamphlet has given offence to some of our principal opponents, and think to propitiate them by sacrificing me. I can hardly imagine any other grounds than some view of policy like this, for so much warmth and so much misapprehension.

You state that I condemn *with vehemence* the exclusive attention paid to mathematics. I am at a loss to know what greater vehemence is in my language than your own. I put it to your own candour, to read my language in the two paragraphs, p. 4.

“The inquiry which I wish to make, and to see pursued, is this, Why is the examination for degrees, why are the honours, and, generally speaking, the rewards and patronage of the University, confined so *exclusively* to mathematical pursuits?”

“Mathematics are, no doubt, a high and important *branch* of study. They are a science closely concerned in the investigation of abstract truth, requiring intensity of attention, accuracy of research, acuteness of application, and severity of judgment; they are intimately connected with the most useful arts, and with the sublimest speculations; with those inventions which give man power over the world in which he is placed, and with those discoveries which elevate him to the knowledge and contemplation of the worlds beyond and around him. With this admission, cordially and willingly made, no man can fairly accuse me of depreciating or undervaluing the importance of mathematical studies, although I may still make it a question why they should be so *exclusively* pursued. Let us come at once from speculations to facts.”

Surely there is no vehemence of condemnation in

a simple question, which the first of these paragraphs contains, or in the praise freely given to mathematical studies in that which follows.

In turning to your own pamphlet, p. 20, I find much the same sentiments; and, though your language is undoubtedly temperate, I do not see that it is in any respect more so than mine.

You then state, "that, after having settled, that not above twelve or fifteen of the graduates of each year pursue their mathematical studies after they have taken their degree, I decide that, to all the remainder of the young men, their total acquirements, and the whole of their University education, are absolutely useless."

This, Sir, to use one of your own expressions, is "an unparalleled misrepresentation." My words are, "their *University examination* (and these two words are purposely printed in italics) for their degree is in mathematics, &c.;" meaning, thereby, that whatever they may have got in their private Colleges, in classics, divinity, &c. is not brought to bear in their *University examination*, and that all from which *the University* judges—all in which *it* examines (with the exception stated in the paragraph), all for which *it* awards honours, all of which *it* takes cognizance, and all *it* professes to reward with a degree, is mathematical science. Now, Sir, is not this fact? And if it is, why have you made me say that which I *pointedly* have not said? When the

words thus printed in italics, in my pamphlet, are coupled with the context there, it appears impossible to misunderstand them without design. You appear to blame me for calculating each man's expences of education at an average from £700 to £800. You call yourself a tutor and examiner, and though you have not printed your name in your title-page, yet you have, in the body of your pamphlet, sufficiently declared yourself, and given a description which nobody can mistake; you own yourself to have had long and great experience as a tutor and examiner. Now, Sir, let me ask you, on the faith of that experience, have I *over-rated* the expence? If I have, tell us how much, and you will rejoice the heart of many an anxious parent. But I think, Sir, in common candour, you ought to go somewhat farther, and tell us if I have *under-rated* the amount. Sir, will you honestly and fairly do this?

I have stated, Sir, that from twelve to fifteen individuals annually may be supposed to pursue their mathematical studies to a considerable extent after they have taken their degrees. I may have under-rated this, but certainly not intentionally, and I do not think I have. You are a tutor and examiner of long experience. Tell us honestly and fairly what is the result of it.

If this calculation is true, then the deduction from it, that all the benefit of this expence is concentrated in from twelve to fifteen individuals, is

true also. Would it not be more satisfactory, Sir, to refute my statements by *proofs* than by sneers?

You proceed, Sir, to say, that, "I am pleased to style the unhonoured class, the πολλοί!" Surely, Sir, no fair critic would fasten upon this term to upbraid me with. Sir, I ask, if you, if any member of the University, from the Vice-Chancellor to the lowest under-graduate, does not understand the term,—if it is not familiar in the mouth of every one,—if there is any so usual designation of "the unhonoured class," as you are pleased to phrase them,—any term by which they are so continually, I had almost said so invariably, spoken of? You *might* also have remarked, Sir, that, in speaking of this phrase, and some other expressions, in a note, I have said that, "by the use of these plain terms, I mean to convey no reproach".

Sir, do you think that this criticism of your's will be much attended to by men of candid minds: will it give them a high opinion of your own candour and sincerity? and if it does not, will the criticism do your own pamphlet any good?

You then recur to the charge with which you set out, namely that of my depreciating or misapprehending the value of mathematical studies, and being "incredibly ignorant" of the real pursuits of the place. Perhaps, Sir, I am an older member of the Senate than yourself. My residence in the University has not been short, and I have

taken some interest in its "real pursuits," so that although I grant no man better qualified to speak of them than an experienced tutor and examiner, "who has had long and intimate acquaintance with them;" yet still I cannot be so incredibly ignorant about the matter as you imagine.

It is true, I cannot reply to this part of your observations, because they do not at all concern my pamphlet. You have set up a man of straw, to knock down for your own amusement. I have used no such arguments as you are pleased to put into my hands. Indeed, I must say, you have not treated me much better than Commodus did his unfortunate victims, whom he used to dress up as monsters, and furnish with sponges to throw at him instead of stones. I have never said, that "such a thing as education did not exist *in the respective Colleges.*" My whole argument turns on the *University examination* for degrees being in *mathematics exclusively.* I have printed this in italics, as I said before, to guard against misapprehension; and with a farther view to the same end, I have said, "except the short examination of one day, in Locke, Paley, and Butler, in the Senate House, the *University* must be supposed to know nothing of their progress in these things." I have printed the word *University* in italics; I have said, *their short examination in the Senate House,* which last words I added, to prevent the possibility of

mistake; and instead of noticing this, you affect to infer, that I "am totally ignorant that there exists such a thing as education in the respective Colleges," (as if I knew nothing of *College Lectures*), and "that I have not the slightest suspicion" of the effect of mathematics upon the reasoning powers, when I have, in the passage already quoted, stated those effects, if not in the same words, perhaps, at least, as unequivocally, and to the same purport, as you have yourself.

You then, *without quoting the context*, select, as a specimen of my pamphlet, a passage which you think suited to your purpose. Now, Sir, in common fairness, should you not have quoted the four preceding paragraphs; should you not, *if you merely wished to shew the intentions* of the writer whom you are attempting to refute, have quoted the following passages, immediately preceding your extract?

"Of these individuals I cannot be supposed to speak or think disrespectfully, when I ask, Of what *use* to them are their mathematics, without the walls of the University, in common life.

"*How many Cambridge mathematicians distinguish themselves by bringing their mathematics to bear upon the useful arts?*

"Is it true, that they, generally speaking, turn their mathematics to any account, except that on speculative amusement, or academic contention?

“ They may be, and no doubt they often are, very ingenious and acute men, but does that ingenuity and acuteness, for the most part, *tell*, to any great moral, or political, or social purpose ?

“ Are not, in fact, the greater number of calculations and combinations by which mathematics are brought to bear upon the arts, made by men who have not received an academic education ? ”

Can any thing be more unjust, than first to attribute to the person you think proper to oppose, arguments he *has never* used, and deduce inferences he has pointedly guarded against, and then to give the conclusion of arguments he *has* used, without stating his premises ? Sir, I pass by your contemptuous sneer, after the extract you have made ; I will only answer gravely and truly, that *I am really* a graduate of the University, and one, too, who is not used to be treated contumeliously by any of its members, and who, perhaps, may be honoured with as much respect and attention, by many of them, even as one who has spent many years in the University, in the constant occupation of a tutor and an examiner.”

You say, Sir, that the tendency of my arguments is to shew that mathematics ought no longer to be encouraged as a branch of our University studies. Such, Sir, is not the tendency of my arguments ; they go to shew, what you yourself, almost in the same words, wish to prove, that it is

not reasonable that the honours, and, generally speaking, the rewards of the University, should be confined to mathematics alone; but that this *exclusive* preference should be laid aside. And when I still grant mathematics the *precedence*, in the course of academical honours, I do precisely what you advise yourself, and I do it, as I suppose you do, in the spirit of conciliation towards the advocates of those studies, and with a desire to make no *innovation* for the mere sake of change, but to admit such *improvements* as justice, the interests of the University, and the promotion of general literature, seem to require.

You then find fault with the scheme I propose, which, however, I find very much the same with one also mentioned with disapprobation in your pamphlet. But how different, Sir, is your language. There is, in fact, very little difference in the *substance* of the schemes. Each proposes to make the examination principally in divinity; each proposes to concede no honours, and to grant no exemption, but to make it imperative on all; there may be some difference in minor points, but the difference in *fact* is very inconsiderable, and this coincidence between two persons who had no communication with each other, only tends to shew the propriety and reasonableness of this scheme. Yet how different is the treatment which these similar plans experience from you! The one, is

sanctioned by a known and distinguished character in the University, the other, by an unknown individual; that of the unknown is sneered at with the most petulant contempt; that sanctioned by the known authority, is, indeed, dissented from, but in the most temperate and respectful terms. This is precisely the course which would be adopted by one who was inclined to fawn with servility on his superiors, and to be proportionably insolent where he thought he might be so with impunity.

You make yourself very merry with my use of the word *examinant*, to signify a young man under examination. I have already said what I think necessary on this head. The word appeared to me perfectly intelligible in the use I made of it; that it was so, is proved by your condescending rightly to interpret it, and in a pamphlet of the kind I was writing, the first word which occurred, seemed quite sufficient; my business was not with *words*, but *things*.

You are next pleased to attack my scheme of honours, omitting, according to your usual practice, every explanatory and qualifying sentence. In my scheme of examination, for instance, you omit, "I do not pretend to dictate to the good sense of the University, but as a member of it, I may be allowed, without presumption, to state, that I think the Greek Gospels, Grotius de Veritate, and the first volume of Bishop Tomline's Theology, are sufficient for the

proposed examination." Now every candid reader will acknowledge that I arrogate nothing dictatorial here, but that I state my sentiments with all that deference and respect to the wisdom of the University, which *every* individual of such a body ought to shew. This, however, you have suppressed, and the inference you leave your readers to draw, from that suppression, is naturally unfavourable. Again, speaking of my scheme of honours, you say, "At the degree time, he (Eubulus) means to have one tripes, or list of honours, in each department, which is, on no account, to exceed forty;" which you call a Procrustean rule.

Now, you either can understand what you read, or you cannot. If you can understand it, and state that to be fact, which you understand and know *not* to be fact, I must leave the public to give you the name you deserve; I will not utter it. If you cannot understand what you read, you have no business to set up for a critic on the subject, though I am well aware that even our reviewers do not always attend to this point so much as they ought. However, this is my scheme, as stated by me, p. 17.

"So much for this subject. I am content merely to throw out hints on it, because I have little time for more, and trust these will be sufficient for future exertions. Will it be allowed me to state my own view of the improved system, in the most general

terms, leaving the detail and modification of them to the sense of the University.

“ I would oblige every man, at the expiration of his two first years, to undergo the above-mentioned preparatory examination ; and he should then be called upon to declare whether he intended to graduate in mathematics, or classics, which should not preclude him from offering himself for examination in the senate-house in both. In the senate-house examination, the week for mathematics should proceed as usual. That for classics should follow, in which there should be a first, second, and third class, as in mathematics. Let the senior wrangler preserve his preeminence, and next to him the first of the first class classics ; then the other wranglers, who, in most cases, should not exceed 15, and then the other first class classics, who should not exceed the like number. Next to these, mathematical senior optimés, not exceeding 14 ; and then second class classics, to the same number. Then the mathematical junior optimés, and the third class classics, whose number should not exceed ten respectively. This would give, supposing each class full, 40 mathematical, and as many classical honours ; but it is to be presumed that several men would be ranked in both classes. If the fellowships of the University are distributed with due regard to these honours, no doubt a greater emulation will be excited to excel in both departments.”

Now, first, you ought in fairness to have stated my preliminary sentence, which declares, that the scheme is only thrown out for consideration. Secondly, you have suppressed the words, "then the other wranglers, *who in most cases should not exceed fifteen,*" which, coupled with the words at the conclusion of the scheme, "*this would give, supposing each class full, forty mathematical, and as many classical honours,*" evidently prove that I never meant, in every case, to limit the number of honours to forty in each class. Thirdly, you have made me say, that the list of honours is *on no account* to exceed forty in each department, which is what I *never have said*, and which I have shewn by the express limitation of my words, when speaking of the number of wranglers, *that I never meant*. Fourthly, you call this a Procrustean list. Now, as far as I remember to have read about Procrustes, he was a gentleman who amused himself with making every body he could lay his hands on, fit the measure of his own bed. That is, if his victim was too short, he stretched him longer; if too long, he cut him shorter. I have already shewn, by the use of the words *in most cases*, and by the general context, that I did not mean to limit the length to a fixed standard, and abridge the number of honours, where more were required, and by the words *supposing each class full*, it is evident I did not mean to *extend* the number of honours beyond the number of candidates really deserv-

ing of them. It therefore is clear, that what you call a Procrustean rule, can in neither case be applied to Procrustean practice. The fact is, that I pitched upon that number of honours which I thought most proportionate to the probable number of candidates, and exemplified, by a particular instance, what might perhaps be applicable not unfrequently, but what I expressly stated was *not to be taken as a rule of invariable application*. It seemed expedient to fix a limit somewhere, by way of illustration, and this I did, after having said, that *I left the detail and modification of the whole to the sense of the University*; and, “*that I was contented to throw out hints,*” for others to act on.

Philograntus, are you a fair, honest, liberal opponent, and being such, will you justify what you have here stated?

You proceed to make yourself merry at my calling the mathematical questions *puzzling*, and quite chuckle at the perplexity they must have occasioned me at my examination. Perhaps, you imagine I was *plucked*, if I may use a well-known expression, and that I write “vehemently,” as you call it, against mathematics, to gratify my old spleen against them, and revenge my former disgrace. *Heret lateri lethalis arundo*. Sir, I was not plucked. Sir, I will not tell you *now* whether I had a place in the Tripos or not, but I do not say that I will *never* tell you.

You blame me for saying, "that the labours of Newton are neglected;" but with your usual fairness, you omit the context and explanation of those words; and you do not add what immediately follows in my pamphlet, "*that they no longer occupy that proud and pre-eminent station which is due to their intrinsic merit, and to his immortal name; to national honour and academic veneration.*" Now, Sir, would it not have been candid to have added this? Does not this explain what I mean, by saying that "the labours of Newton are neglected," and do not you allow "that too much stress has been sometimes laid upon French analytics;" and, "that my complaint, however overstated, may have some sort of foundation?" Once more, are you a fair, honest, and impartial critic? If you are, make it appear so by a course of proceeding very different from that which you have adopted towards me.

You then proceed to state, "that I reflect without the shadow of justification on the academic system, when I say that too much stress is laid on the Greek dramatic writers, to the exclusion of the rest." But, Sir, you do not observe, that I am speaking not merely of the classical *examinations*, here, but of and to the *examiners* themselves. I introduce the subject by saying, that I suppose the intended classical examination "would, of course, comprise not merely the construing Greek and Latin, but a variety of questions connected with the passages selected, and depend-

ing on history, antiquities, chronology, geography, metrical and philological criticism, and ancient philosophy." Then I continue, "*and this leads me to a remark, which will be, perhaps, unpalatable* TO SOME OF OUR DISTINGUISHED SCHOLARS, but which truth compels me not to omit. I mean, that our present range of Greek reading is at present too much confined."

Now, Sir, I am sure I am justified in saying this, but I am not sure that you, *from consciousness of the truth of my assertion*, have not endeavoured to apply my expressions to a different subject, ingeniously enough, but not very fairly. Sir, I put it to yourself: I dare say, you are a syndic of the University press; very likely you are an editor. From the year 1800 to the present time, has any thing issued from that press, in Greek literature, *but* Greek Plays? We have had Porson's Euripides, Butler's Æschylus, Blomfield's Æschylus, and Monk's Euripides; but has one treatise, one line of Plato, Aristotle, Xenophon, Thucydides, Polybius, or Demosthenes, been published? We have been inundated with Greek plays, but we have had no Greek orators, no Greek historians, no Greek philosophers. Disprove this, if you can, and then say that my remarks have not "the pretence or shadow of justification." You sneer, Sir, at my supposed ignorance of monostrophics, as you before did at my supposed ignorance of mathematics.

Sir, do not take too much for granted. Whether I know much or little on that subject, I will not tell you *now*, but I am amused with your conjectures as to my ignorance, and think I can trace, from some of your expressions in the present instance, the origin of your hostility. You evidently suppose me connected with the Edinburgh Review; I smile at your conjecture, and I leave you to make the most you can of an avowed false quantity in my title-page, by way of confirming it.

You, perhaps, think you have a fine opportunity of vanquishing a critical opponent, and by the eagerness with which you have lugged in Mr. Brougham and the E. R., both into the body of your pamphlet, and the appendix, you perhaps would wish to be esteemed the author of a certain article on Mr. Brougham's Education System, which appeared in the Quarterly Review, and which, if it *was* wholly written by you, is, I think, the best thing you ever wrote.

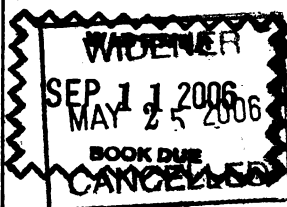
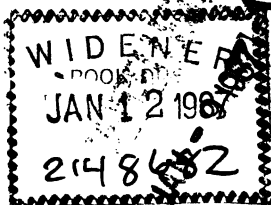
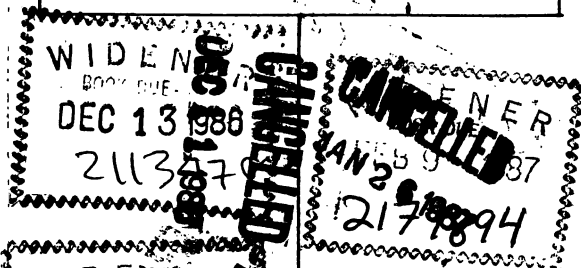
Without some motive of this kind, I can hardly account for the violence and wantonness of your attack; unless you *really* believed Eubulus to be some tame and contemptible scribbler, whom you might put down as easily as an unfortunate freshman who has missed your lectures; in the one case, I pity your want of tact, in the other your want of generosity. Before I take my leave of you, I must observe, that if I had been attacked by a direct antagonist of the







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